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CONTENTS.

Leading Articles:
The New University ... 797
The School Board and City Charities ... 797
Methodists and other Nonconformists ... 798
Harvest Prospects ... 799
Schism in Cemeteries ... 799
Literature:
The Globe Encyclopædia ... 800
The Cure of Souls ... 800
The Fallen Leaves ... 801
The Reviews ... 802
Brief Notices ... 803
The Irish Church Act (1869) Amendment Bill 803
The University Education (Ireland) Bill ... 804
The National School Teachers (Ireland) Bill 805
Self-Government in the Established Church.—The Bishop of Carlisle's Bill ... 805
The *Record* on Mr. Marten's Act ... 806
More Ritualistic Prosecutions ... 806
Church and Dissent in Birmingham ... 806
The Bishop of Salisbury on the Established Church ... 807
The Church Congress of 1879 ... 807
Ecclesiastical Miscellany 807
The Week ... 808
Sketches from the Gallery ... 809
Correspondence ... 810
Religious and Denominational News ... 810
The Morality of Dissolution ... 810
Mr. Bright on Free Trade 811
Election Intelligence ... 811
Mr. Gladstone and Mr. Forster on Englishmen, Art and Education ... 811
Epitome of News ... 814
Miscellaneous ... 815
Gleanings ... 815

THE NEW UNIVERSITY.

When our last number appeared, the House of Commons had reached the most critical stage of the Irish University Bill; the original clauses having been passed, and the moment for proposing additional clauses having arrived. The proposal of the Government that the Senate to be created under the bill should be authorised to prepare a scheme for the granting of prizes to successful students was agreed to *nem. con.*; though not without strong expressions of suspicion, or of doubt, from various quarters. Mr. Newdegate objected to the proposal to delegate enormous money-spending powers to a body not yet named. Lord Edmond Fitzmaurice objected to the payment of money for mere passes. Dr. Playfair feared that the scheme would prove a danger to education, and Mr. Forster said that the clause made the bill a new bill, and showed that the party opposite had been undergoing an educating process. Sir Stafford Northcote ridiculed some of the fears expressed, as being of a hobgoblin character, and said that both the Treasury and the House would look critically at the amount of money proposed to be expended; while Parliament would be free to deal with the scheme as it pleased.

The clause providing for the payment of result fees to *colleges* was proposed by an Irish Conservative (Mr. Kavanagh), and was supported by Dr. Playfair, on the condition that the colleges receiving fees were to be limited to such as were approved by the senate, as having a sufficient curriculum of education. Of course, Mr. Shaw urged the Government to adopt the proposal, and, in doing so, hinted that, by assenting, it would straightway pass the bill, and facilitate other public business beside! Mr. Macartney, however, representing the Irish Protestant party, in a few significant words, warned the Government against stultifying themselves by accepting an amendment which involved the principle of The O'Conor Don's bill. The Irish Secretary admitted that to be the case, and said that for that reason he could not assent to the proposal. They had been taunted with the change which they had effected in their measure; but they would draw the line, and stand firm, at this point. "Were honourable members opposite willing to assent to the bill as it stood, or did they wish the Government to abandon it?" The Chancellor of the Exchequer emphasised these questions, by declaring that the amendment "attacked one of the cardinal points on which the bill rested"; because, whereas students receiving money would spend it on their future education, that received by colleges would go to denominational colleges in which they had received their past education. Mr. Forster twitted the Government with conceding the principle of denominational education, while they could tell their constituents that they had done nothing of the kind, and Sir W. Harcourt contrasted the conduct of the Government in dealing with intermediate education with their conduct now. But in spite of these enticements from the front Liberal bench, only sixty-two members voted for the amendment, which was rejected by a majority of eighty-nine.

Some other points were raised, both in the committtee and on the consideration of the report, but the alterations made were too trifling to effect any substantial alteration in the bill. Mr. Fawcett was, we think, ill-advised in objecting to placing the new University in the annual estimates, instead of permanently endowing it. For it was objected to The O'Conor Don's bill that it placed the proposed University beyond the control of Parliament, and though, in the abstract, it may be undesirable that University arrangements should be constantly liable to alterations, as the result of parliamentary discussions, in this particular case annual votes afford a guarantee for such a supervision of the new institution as will secure the realisation of the intentions of Parliament. On the other hand, the proposal of Mr. Courtney that the Convocation should elect twelve, instead of six, members of the Senate, and by cumulative voting, seems to us to be sound and advantageous. But the Irish members are so jealous of the probable influence of the graduates of the Queen's University, and were so nervously anxious to prevent any alterations being made in the bill at the instance of those whom they regard as opponents, that they were too blind to see that Mr. Courtney's proposal was exactly the one which—on their own showing—they ought to have supported.

And now the bill has gone to the Lords, who will assent without demur to the amendments of the Commons, and in the meagre list of Acts of Parliament, the passing of which will be a subject of congratulation in the Queen's Message, will be that for the destruction of one, and the creation of another, University in Ireland. At the beginning of the session nothing seemed more unlikely; and when, after the introduction of the bill by Lord Cairns, the *Times* exclaimed "This will never do!" the disbelief in the possibility of passing it this session was all but universal. However censurable the ministerial tactics, they have, at least, succeeded; and those occupants of the front Liberal benches who were ready to sacrifice everything to get a troublesome question out of the way, have had the doubtful pleasure of seeing the feat accomplished by their political opponents, instead of by themselves and their Irish allies.

The truth, however, is that the question, so far from having been settled—whether satisfactorily or not—has simply assumed a new form, and a form which involves the postponement, rather than the solution, of difficulties. The only certain thing is, that the sentence of destruction has gone forth against the Queen's University, and that—we must still contend — without adequate warrant, and without even a sufficient attempt at justification. The new University has yet to be created, and the monetary arrangements—to which the Irish members attach importance out of all proportion to their zeal for higher education—have all to be devised, and to be sanctioned, or modified, by Parliament. A year hence, therefore, we may find ourselves in the midst of another crisis, of which Irish University education will be the subject. We are also distinctly warned of the character of the difficulties which we shall then have to face. The representatives of the Roman Catholic hierarchy have accepted this bill only under protest, and with the distinct purpose of using the vantage-ground which it gives them for their future operations. It is not enough that the Queen's University is doomed. The Queen's Colleges will still exist, though in a truncated, and, we fear, an enfeebled form. The votes for the colleges were to be assailed by the Irish obstructionists this year; but Mr. Parnell has said plainly that, in consequence of the introduction of the University Bill, it was thought better to defer the opposition until next session. Not only so, but he said that, after the passing of the bill, the Queen's Colleges would occupy such an exceptional position that opposition to the estimates would be more necessary than ever! Mr. Shaw was equally explicit in insisting that these colleges should be thoroughly overhauled, and the system of education materially changed.

The Government have, therefore, as Mr. Courtney said, made a heavy sacrifice with regard to Irish University education, simply to purchase a year's peace. The Queen's University has been thrown to the wolves, and, unless the rapacious animals can be faced in a different fashion from that adopted by both the Government and most of the Liberal leaders, the colleges will follow, or will be saved by the concession of State-endowed Roman Catholic colleges.

While, therefore, we rejoice that a prompt and decided manifestation of public opinion has prevented the passing of such a measure as that of The O'Conor Don, and also rejoice that the Government have felt obliged to declare their opposition to the endowment of denominational institutions by the State, we none the less feel that the danger which threatened Ireland a short time ago has not yet been wholly averted. As a consequence, the subject, instead of being set aside as obsolete, or no longer of practical importance, will require to be placed with increased fulness and firmness before the electoral body. Our fear is that the leaders of both the great political parties in the State, and a large number of Liberal followers, as well as leaders, are prepared to endow, and to invest with public authority, Roman Catholic collegiate institutions in Ireland—if not to favour the existence of a University, nominally secular, but managed in the interests, and inspired by the spirit, of Romish ecclesiastics. Nevertheless, [we hope that the enlightenment, as well as the Protestantism, of the people of England will save Ireland, and save the nation, from an issue which would be in the highest degree injurious to both.

THE SCHOOL BOARD AND CITY CHARITIES.

Some Conservative organs have expressed surprise that, in view of the vestry agitation on the subject of educational extravagance, the School Board for London should have had the temerity to provoke the wrath of the City by prying into the management of ancient charities. There is, however, method in such madness. For the Board knows well enough that the vestry agitation would be as feeble as it is factitious, were it not that imperial wastefulness, combined with commercial depression, has made rates and taxes not only burdensome in the present but apparently hopeless in the

future. Neither in the metropolis nor elsewhere have the people of this country in the slightest degree relaxed their determination expressed in 1870, that every one of the future members of this nation shall be guaranteed at least sufficient education to enable him to discharge with decency the most ordinary political and social duties. But, under the acute pressure of pecuniary burdens, ratepayers have here and there shown a disposition to listen to insidious counsellors, who hold that next to absolute ignorance an education confined to "the three R's" is the best ally of obscurantism. Under these circumstances the School Board may well count it good policy to show that we are not shut up to the dilemma of either crushing the poor with rates or else of starving the minds of their children. There are resources in this country at present lying idle or worse, which, if they were put to full and legitimate use, would leave us no cause to envy the reserved lands consecrated by the founders of the American Republic to the support of a Common School system. It is altogether a mistake to suppose that the revenues from those lands prevent the necessity of local taxation; they only lighten the burden. And school board rates in this country might be lightened, possibly even to a greater extent, if the beneficence of our ancestors were now directed into new channels by an obviously just adaptation to the changed needs of the nation. It is only one portion, and that a comparatively small one, of our public inheritance to which attention is called by the report of the Educational Endowments Committee appointed by the London School Board. But in a nation comparatively indifferent to abstract principles unless demonstrated in a practical form by concrete instances, such a report is of the highest value. For it may stimulate research into other wasted or perverted charities, not only in London, but in all parts of the country. And it is by no means beyond possibility that, if all ancient funds equitably applicable to such a purpose were developed to the utmost, the whole land might be supplied with common schools, free of fees if it were so desired, without demanding anywhere more than the ideal rate of threepence in the pound.

The report before us is confined to charities "under the control of the City parishes and of the Livery companies of the City of London," and limited as is its area of inquiry, it forms a folio volume of nearly five hundred pages. Within the limits of a brief newspaper article it is impossible to do justice to the minute care and thoroughness of the report, or to the admirable arrangement of its information. We shall be content, therefore, with indicating its contents, in the hope that many readers will obtain a copy for themselves. For, it ought to be generally known that this and all other documents of the Board may be purchased at the office at cost price—in this case, five shillings and sixpence. In an introductory chapter the Committee narrate their vain attempts to obtain direct information from the trustees or managers of the charities in question, and describe the authorities on which they have had to rely. These are mainly the accounts compulsorily furnished to the Charity Commissioners, supplemented by various "Parliamentary returns, reports of the Charity Commissioners, and communications between the parishes and the Charity Commissioners." Then follows a statement of the general principles on which the committee would rely in urging a claim to have a portion of these funds applied to supplement the work of the Board, if not to lessen its burden on the ratepayers. Then comes a careful analysis of the purposes to which the money is at present applied, such being by no means always those for which it was originally given. Thus it is shown that, for ordinary Church purposes, there is available a sum of £36,046 16s. 9d. yearly; for clergymen and lecturers on special occasions such as the anniversary of the founder's death, or of the Spanish Armada, or of Gunpowder Plot, &c., &c., 6,296*l.* 4s. 11½d.; for educational purposes, 18,467*l.* 17s.; for apprenticeship, 2,169*l.* 0s. 5d.; spent in payments towards poor rates, 10,012*l.* 7s. 2d.; for doles of bread, coals, money, clothing, &c., 31,110*l.* 12s. 6½d.; making a total of 104,102*l.* 18s. 10d. per annum. We observe that with regard to the first two items two members of the committee dissent from the proposal to divert any portion of these funds to School Board purposes. But the report gives good reason for believing that many of the objects originally intended to be served by such endowments may be described in the language of the Endowed Schools Act, 1869, as "purposes which have failed altogether, or have become insignificant in comparison with magnitude of the endowment." With regard to the large sum of 10,000*l.* now devoted to paying the poor rates of rich City merchants, the committee say with considerable force that it "may be taken as a practical admission . . . that the objects contemplated by the endowments can no longer be satisfactorily carried out." As one instance out of many, we may here mention St. Mildred's, Bread-street, with twelve charities producing a joint income of 886*l.*, originally left for parochial objects. In this parish there are now only two inhabited houses and no poor; and the money has been very largely used in payment of poor rates for business premises. After this analysis of applications, the report proceeds to investigate and catalogue the irregularities, incongruities, and absurdities caused by the enormous change that has come over the circumstances of the City since these endowments were founded. Many parishes have long been entirely wanting in the classes for whom the money was left. Values have increased out of all proportion to the objects of many endowments. On the other hand, property is often let far below its real value. Accumulations exist beyond the possibility of legitimate application. Money that cannot otherwise be got rid of is eaten and drunk in extravagant luncheons and dinners. Charities have been amalgamated or diverted to other purposes without the slightest legal sanction. In a word, the report is an admirable exposure of an abuse over-ripe, unsavoury, and rank, infecting the whole moral atmosphere of the social body to which it is now nothing but a curse. Once more we urge readers to get the report and judge for themselves.

METHODISTS AND OTHER NONCONFORMISTS.

THE appearance of a deputation of local Nonconformist ministers in the Wesleyan Conference at Birmingham was in many points of view an interesting event. For though such fraternisations are now happily by no means uncommon, it is not often that they are characterised by such distinctive utterances as the outspoken speech of Mr. R. W. Dale, nor, we must add, are they frequently the occasion for the sort of one-sided comment made by the *Methodist Recorder*. With regard to the theological aspect of the subject we have nothing to say except to express our unmingled pleasure at the cordial feelings of brotherhood uttered on both sides. And we do so the more heartily because Mr. Dale put the matter in its right light when he treated such an act of mutual courtesy as a thing of course. Enlarging upon a suggestion of Mr. Arthur, he made some observations that are worth repeating. "There is very little," he said, "to be made of charity between Methodists and Congregationalists, Baptists and Presbyterians. They are all too near akin for that charity to be a very surprising, heroic, and illustrious virtue. I can quite understand that charity may be an honourable thing when it exists between men who differ on questions that deeply move the human heart, that have agitated the history of the Church and of the world, and who nevertheless retain towards each other that generous confidence and that hearty affection which ought to exist between Christian men. But we are not far enough apart to be charitable." These words contain a truth worth pondering. Forms of Church government have indeed divided Christians into hostile camps in the past; but in these days such variations are regarded with almost entire indifference, except as they affect practical convenience and Christian usefulness. A harder task is set before good men in the present age. It is that of learning to recognise the same spirit under some apparently irreconcileable differences of belief. We do not need to follow Mr. Dale in his remarks on the advantages of the class-meeting, nor in his sympathetic criticism of the distinctive features of John Wesley's teaching. Both were of a character to excite a cordial response from all enthusiastic Wesleyans.

It is impossible, however, to help noticing that the Conference, as represented by the President and the selected speakers, carefully abstained from the recognition of one point of union that ought scarcely to have been overlooked; the fact, namely, that the Wesleyans equally with the Churches represented by the deputation are in the eye of the law Nonconformists; that they have had the same battle to fight in the past for practical toleration, and have yet to work out the same half-accomplished achievement of perfect religious equality. Of course no one is astonished at the absence of any reference to this real, and surely not unimportant, point of union. It exists, but it cannot be formally and officially recognised. Mr. Dale and his colleagues knew the traditional susceptibilities of their friends too well, and of course understood the duties of courtesy too thoroughly to give any hint of such a ground of sympathy. And if Dr. Punshon is correctly reported, we find him speaking of "the Nonconformists" as though he and his brethren were totally excluded from any such denomination. It is true, indeed, that in a half jocular manner he traced the descent of Wesleyanism, on the female side, through John Wesley's grandmother, to the chairman of the Westminster Assembly of Divines. With much the same sort of good-nature a blue-blooded aristocrat might inform a plebeian friend that the great-great-grandmother of the latter was second cousin, once removed, to the great-great-aunt of the former. But though Dr. Punshon claims a double descent, it does not prevent his speaking of "our Nonconformist brethren," or even from addressing "you Nonconformists," as though they stood altogether outside the pale of privilege embracing the Wesleyans and Episcopalians. We should have no objection whatever to this sort of kindly condescension, if it were consistent with actual circumstances. As things are, we cannot help regarding it as an odd oblivion of fact, suggestive of a species of mental colour blindness. Mr. Spurgeon, in one of his sermons, delivered a good many years ago, spoke with grave humour of the want of self-knowledge exhibited by the Anglican communion, which has been that dreadful thing, a "sect," for more than two hundred years, and yet has never been aware of it. This remarkable unconsciousness seems fully equalled by that of the Wesleyans, who, whether they like it or not, have been legally and practically Nonconformists ever since their founder ordained his first preachers, while yet all this while they have never wakened up to the reality of their condition.

It is true that a different spirit is coming over individual men amongst them. There have never been wanting earnest Liberals in the ranks of Wesleyanism. And recent instances of silly impertinence on the part of ecclesiastical bigots have done more perhaps to waken up Conference Methodism to the patent fact of its Nonconformity than even the brickbats and brass bands of the rougher days of persecution. But still officially a Wesleyan minister, and *a fortiori* the Conference, is totally unaware of the Nonconformist position of the body. Perhaps it is an unwelcome glimpse of unalterable fact which imparts a slight touch of bitterness to the triumph with which the *Methodist Recorder* acknowledges the universal respect in which Wesleyanism is now held. "There was a time," says our contemporary, "when the external relations of Methodism both to Conforming and Nonconforming Churches were anything but cordial. . . . . By Dissenters we were regarded with repugnance and asperity as time-servers. Our ecclesiastical polity was denounced as

narrow, arbitrary, tyrannical; our people were pitied as priest-ridden. We were the victims of autocratic rule, of despotic government, afraid to speak and act independently. Our position of political neutrality, our traditional policy of abstinence from ecclesiastical controversy was assailed with acrimonious vehemence, as feeble-spirited and cowardly. All this has passed away." Well, we are not sure about the "all." A great deal of it certainly has done so. Conference has wisely admitted lay delegates to take a part in its deliberations, and has thereby given new life and vigour to the great and noble denomination over which it presides. But the doctrine of perfection, as we understand it, is held by Wesley's followers to have an individual rather than a denominational application. And we venture still to think that an element of moral inspiration not to be despised would be infused into the Methodist body by an open and candid recognition of the fact that they, as well as other Nonconformists, have a testimony to bear against a political arrangement, from which the sale of human souls, an incurable tendency to priestcraft, and utter indifference to the solemn significance of creeds, have been proved by inveterate experience to be inseparable.

HARVEST PROSPECTS.

AT a period of the year when harvest is usually in full swing, experts are still talking more or less doubtfully about harvest prospects. Three weeks ago, when all the crops were green and far from maturity, and when rain was falling day after day, it seemed not only premature to speculate upon the yield of corn, but doubtful whether there could be a harvest worthy of the name at all. Still it was wonderful how well the crops on some varieties of soil, and in some favoured districts, looked to the outward observer. In Norfolk, in some portions of the Lincolnshire Fens, and in many districts of the North of England and Scotland there was plenty of straw on the well-farmed lands, especially where the soil was of a light or medium consistency. No one who understands the conditions of plant-growth could believe that the yield would be satisfactory after such an abnormal season as that which the corn had passed through, but there was reason to hope that, with a dry period previous to and during harvest, the crops would be but little below average. On the prevailing heavy lands of the country, however, and on some descriptions of light land, the prospect was gloomy in the extreme. Since that period we have enjoyed several sunny days, and the temperature has been high enough to ensure the maturing of the cereals and pulse crops. The consequence is a much more hopeful feeling, and this is already reflected in the markets, the price of wheat especially having once more taken a downward turn. The late crops of hay, too, have been secured, for the most part, under tolerably favourable conditions. They had been standing too long to be of good quality; but it was an advantage to be able to make hay of any kind, as crops mown earlier had been either entirely spoilt or greatly damaged.

A careful examination of a large number of reports of harvest prospects published within the last few days in the agricultural and provincial papers enables us to obtain a fair general idea of what, according to experienced observers, the coming harvest has in store for us. First, we notice that reports from all parts of the United Kingdom agree in stating that harvest must be three weeks if not a month later than usual. Next it is to be observed that in Scotland and Ireland the crops are, on the whole, much better than those of England. This fact might have been conjectured in the absence of definite intelligence, since oats, the principal cereal of Scotland and Ireland alike, are almost universally better spoken of than wheat or barley, being better able to withstand the effects of a wet season. But in some parts of Ireland and a few districts of Scotland wheat and barley also look well, as far as straw is concerned. Fear is expressed that these appearances may be deceptive, both because a wet season is unfavourable to the yield of corn, though there may be plenty of straw, and because the harvest is unusually late. Our great crops have almost universally been obtained from an early harvest; but Mr. McCombie, a veteran Scotch farmer, states, on the authority of his father, that one of the best crops of the last century was obtained in a year when harvest was later than it had ever been known to be before, not beginning in the North of Scotland till November had set in. We notice this apprehension that the yield of grain will be small in proportion to straw running through nearly all the reports that we have seen, and it is no doubt based on experience, as well as in harmony with the theories of science. As a rule, neither flowers, fruit, grain, nor other seed can come to satisfactory development in the absence of sunshine; besides which, the ground has been cold and supersaturated with moisture, and wheat had a stormy blooming time. We take it, then, that in the most favoured districts there cannot be more than average crops of cereals at the best, while throughout the greater portion of the kingdom the yield of grain will be seriously deficient. Barley is almost everywhere reported to be the worst of the white straw crops, and in many districts there is not a good piece to be seen.

Of the other crops beans must be said to be the most promising, though the winter variety was greatly injured by frost. Peas are hopelessly deficient, as the haulm is unhealthy where there is plenty of it, and the pods are not well filled. Potatoes in England are more or less diseased; but in Ireland they are looking well at present, and, being very late, may yet keep healthy if we have a dry season from the present time to the period of digging-up. The prospects of the root crops are generally unfavourable. Mangolds are very backward and stunted, besides being smothered with weeds. A large breadth of land intended for turnips was not planted at the proper time, owing to the wet state of the land. Late sown crops look well generally, but so late in the year their proper maturity is doubtful. Thus, with hay and roots alike deficient in quantity and poor in quality, the winter supply of stock food must be unsatisfactory.

Consumers, both here and on the continent of Europe, have reason to rejoice that the American and Canadian crops are prolific. America will probably have as large a surplus as she had last year. It will all be wanted, as there is not a single European country in which the harvest will not be below average, if the latest reports are to be credited. America will save us from the direful calamity of a dear loaf, and she will also continue to supplement our home meat supply as she has done, so greatly to our advantage, during the last few years. This source of comfort to ourselves, however, is simply an aggravation of the misfortunes of the hard-pressed farmers, and we fear that the agricultural depression, of which we have heard so much lately, will next winter deepen into a crisis of distress involving hundreds of tenants in ruin. Still, there is reason to believe that fine weather up to harvest, and a dry period for the ingathering of the crops, will save many whose fortunes are now trembling on a delicate balance.

SCHISM IN CEMETERIES.

Under this title, "Verax," who, it is scarcely necessary to say, is Mr. Dunckley, of the *Manchester Examiner*, writes a letter to the *Manchester Weekly Times* of Saturday last. He takes as his text the consecration of a piece of ground by the Bishop of Manchester at Accrington. The writer is rather defective in the mechanical arrangement of his thoughts, but the mechanism in which he is deficient is easily supplied. He begins, for instance, with the circumstance and the sentiment which it most naturally excites. Thus—

"This day week the Bishop of Manchester consecrated a piece of ground which has lately been added to the Church part of a cemetery near Accrington. He afterwards preached a sermon at Church Kirk, and, in the course of it, made some remarks in defence of the rite he had just performed. I understand him to say that the rite is both rational and devout, such a one as pious and reasonable men may well join in. But, at the same time, while the bishop can go through the ceremony of consecration with a good conscience, he is pained by the sight of the three chapels which at Accrington as elsewhere suggest that we go to heaven in three divisions, refusing down to the last moment, and even in the valley of the shadow of death, to have anything to do with one another. It is indeed a painful sight. It is more than painful; it is scandalous. But I do not wish to enlarge upon a view of the matter which must be sufficiently obvious to all who share in his lordship's charitable sentiments, and, indeed, to all good Christians. My object is to ask how far that rite of consecration is itself answerable for the scandal which his lordship deplores. In doing this I am sensible of the prejudices I have to encounter from members of the Church of England, who are, nevertheless, the very persons I am most anxious to convince. They will probably close their ears against me on the ground that it is of no use listening to what an enemy of the Church may say, though I can truly affirm that I am in no sense whatever an enemy of the Church, and that few men can be more susceptible to much that is picturesque and beautiful in connection with it than nature happens to have made me. This reference is necessary in order to clear a difficulty out of my way, and to procure a favourable hearing. Even the rite of consecration is unobjectionable considered in itself and apart from the superstitious delusion which it fosters—nay, even the delusion would be innocent and hardly worth assailing if it did not lend itself to consequences which are at once unchristian and anti-social. It is in this light solely that I wish to consider it, and in order to show that there is nothing in the rite which exempts it from the freest criticism, let me ask at the outset what it really and truly means."

Next, "Verax" adverts to the value of consecration:—

"If the question were put to the Bishop of Manchester, I do not doubt but he would reply at once that the rite of consecration imparts no virtue to the soil. The piece of land he consecrated at Accrington remained in all respects the same after the consecrating sentences were said over it as it was before. Neither was it rendered by that ceremony a whit more sacred except in one respect—namely, that from that time forward it was set apart for one purpose only, the affording a place of interment for the dead, and even this end was secured by conveyance by the Act of Parliament under which the cemetery was formed. But I fancy that the bishop, if asked in a friendly way for his opinion, would tell us more than this. He would tell us that the Church of England knows nothing of consecration services, and in that sense knows nothing of consecration. The Prayer-book contains forms of prayer for all occasions which have been recognised by the Church, but it has no service for the consecration either of churches or of burial-grounds. The practice is of private origin and private interpretation. It belongs to those works of supererogation which no ecclesiastical authority has enjoined, and which are, therefore, implicitly condemned. The true consecration of a church is the deed which makes it over in trust for spiritual purposes, and the true consecration of a burial-ground is the legal document, whatever it may be, which sets the soil within certain boundaries apart for ever as a place of sepulture. If more than this is necessary to gratify a pious sentiment it is supplied as soon as Divine service is celebrated in the church, or as soon as the burial ground actually becomes a resting-place for the dead. Both then at once become hallowed by sacred associations and pious memories, and by the sympathy which 'mortal things' never fail to awaken in mortal hearts. It is more than doubtful whether any of our older churchyards were ever consecrated. They surround the church, and that was a sufficient consecration. When every family in the parish came at length to have some representative laid there, and distant generations trod wistfully over the place where the forefathers of the hamlet rested, a hallowing lustre seemed to fall upon every sequestered nook and every blade of grass within those venerable precincts. Other consecration than this our older churchyards probably never had."

Then we have some drastic observations on the effect of consecration:—

"What is its sole practical effect? What is the one end which it certainly and infallibly secures? Just this and none other—namely, that no one shall be buried there except with the service of the Church of England, and by a clergyman of that Church. It does not exclude the interment there of those who led worldly and ungodly lives, of the avaricious, the sensual, the profane. Perhaps even worse than this, it does not exclude the interment of a Dissenter. Any Englishman may be buried there subject to one condition just mentioned, that he shall be buried by a clergyman and with the form of burial provided by the Prayer-book. So it appears that the rite which the bishop performed has for its sole result the very consequence which the bishop deplored, the dividing of the burial ground into hostile camps, and the proclaiming of theological differences in the abode of death. Now I wish to put it with all possible kindliness, but as an undoubted fact, that the Nonconformists are not chiefly or in the first instance, if in any respect whatever, responsible for this unseemly arrangement. They have no wish to be buried apart from their fellow Christians. They would readily inter their dead in the ground described as consecrated were they so permitted. They would quite as readily concur in rooting up the dividing hedge, or filling up the dividing trench, which separates the Church from the Dissenting domain, and allow the clergyman the freest use of the ground now appropriated to them. Of course through the exclusion of Nonconformist ministers from the parish burial grounds and from the consecrated side of cemeteries, exclusive interests have grown up among the Nonconformists, so that, as arrangements now stand, clergymen would not, as a rule, be admitted into their grounds, nor the interment of members of the Church of England be allowed there. Perhaps even in saying this I am speaking without due warrant, for I don't suppose that the smallest objection would be taken to the use by members of the Church of England of the Nonconformist portion of any cemetery or of any Nonconformist burial ground.

Next, as to the attitude of the Nonconformists:—

"The Nonconformists would gladly abolish all distinctions in public cemeteries. They would be willing to occupy the same chapel, and to use the same ground. They would not even object to the

celebration of a religious service—that is, to a consecrating religious rite—in connection with the opening of public cemeteries, if the rite were not construed as the exclusive appropriation of the place to the use of one religious denomination. It is not likely that Nonconformists, who are accustomed to hallow most of the critical events of life by some religious observance, could entertain any objection to a decent ceremonial of this kind, nor would the fact of its having been used be felt by them as in the least degree a stumblingblock to their sympathies. The intolerance which is displayed on the burial question is really all on one side. Churchmen are mistaken in supposing that Nonconformists have any hostility to the service as set forth in the Prayer-book. The only insuperable objection any of them would have to the use of that form is confined to one or two passages from which clergymen themselves wish to be relieved. There are printed forms of burial service in use among Dissenters. One which I have seen is based upon the service of the Prayer-book, and adopts it with but little alteration from the beginning to the end. If the churchyards were thrown open to Dissenting ministers a Churchman who dared to approach the sacred spot when the first service was being performed, instead of having his ears scared by strange sounds, would in all probability hear the familiar accents of his own beloved liturgy, with perhaps some short interpolated prayer, or some extemporised consolatory sentences, such as his own clergyman would often be prompted to use if he were allowed to deviate from the prescribed form."

The gist and purpose of "Verax's" argument are contained in the following sentences extracted from the closing paragraphs of his letter:—

"I have now said enough to prove the point about which I am chiefly concerned, namely, that Nonconformists are not responsible for the erection of three chapels in public cemeteries; that the responsibility attaches solely to the bishop's own communion; that the mischief he laments is chiefly owing to misinterpretation of the rite which he lately celebrated; and that the sole practical result of that rite is to perpetuate the exclusiveness which so grieves and pains him. The effect of it is to say in so many words, 'No Nonconformist minister is admitted here; none but duly ordained and surpliced clergymen are to officiate within these bounds; no prayers but ours shall ascend to Heaven from these consecrated acres.' If it was painful to the bishop to see before him three outward and visible signs of religious uncharitableness, those three signs being three chapels, each perhaps surmounted by a cross, the sign of reconciliation, it must have been painful to him to perform a ceremony which would have as its sole effect the perpetuation of this uncharitableness. It is this melancholy rite which is answerable for the whole mischief; or rather it is not the rite, for that is harmless enough, but the spirit of exclusiveness which it serves at once to conceal and gratify.

"If consecration means nothing but the setting apart of a given area of ground to the exclusive use of the Church of England, let the fact be acknowledged, and the cloud of mischievous and anti-social mysticism that has gathered round the question be cleared away. The worst is that the growing use of cemeteries bids fair to perpetuate the scandal of which the bishop complains. The parish burial-grounds, where no invidious distinction exists, are sure to be thrown open to Nonconformists. The bishop is in favour of the change, along with many other distinguished men whose attachment to the Church is undoubted. The House of Lords has accepted it in principle, and though the present House of Commons has declared itself on the side of exclusiveness, we may hope better things of the next. In due time we shall witness the remarkable anomaly of undenominational churchyards and denominational cemeteries. In the ancient resting-places of the dead the equal rights of all parishioners will be admitted, while their modern substitutes, which owe their existence to the legislation of to-day, will be arranged on the nicest sectarian models, and become so many seminaries of intolerance to the next generation."

Dr. de Jongh's Light-Brown Cod Liver Oil.—Its Unequalled Efficacy in Consumption and Wasting Diseases.—Dr. Hardwicke, Coroner for Central Middlesex, writes:—"I have great pleasure in adding my testimony to the already well-recognised virtues of Dr. de Jongh's Light-Brown Cod Liver Oil, having prescribed it many years, and being satisfied that it is a pure Oil, very palatable, and more easily digested than the Pale Oils. It possesses medicinal properties which also render it more efficacious than other kinds of fatty Oils. In the class of tubercular diseases, including Consumption, so prevalent in our great centres of population, the use of Dr. de Jongh's Light-Brown Cod Liver Oil is attended with manifold advantages; and I know of no therapeutic agent which, in connection with judicious sanitary measures, is better calculated to stay the ravages of these great consuming plagues of the British Islands. The Iodine, Bromine, and Phosphorus in Dr. de Jongh's Light-Brown Oil are undoubtedly efficacious, and being naturally combined with the most easily assimilated fatty substances, make it act both as food and medicine for many invalids who take it periodically with great benefit to health." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[Advt.]

Literature.

"THE GLOBE ENCYCLOPÆDIA."*

This Encyclopædia, which is one of the most comprehensive and thorough in the English language, has now reached its close—the present and concluding volume being marked by all the characteristics of the earlier volumes. The editor has taken great care to eschew theory and personal leanings, aiming entirely to convey essential information in the most condensed and simple manner. And this is precisely what an encyclopædia for daily use should do. When an exhaustive treatise on any special science or subject is wanted the reader should be prepared to go to special handbooks, and an encyclopædia exactly fulfils what it promises if it outlines and gives references to these. "The Globe Encyclopædia," then, in its six volumes embraces more of variety than is to be found in some more pretentious works, and for literary men, professional men, and the great body of readers, is precisely what is wanted. We have already signified our opinion of the admirable manner in which the scientific, geographical, and biographical portions have been done. We may speak with special favour of the short sketches of celebrities still living, for in a few lines they frequently convey a great deal of information. The more technical and detached portions of the work show the utmost care and minuteness of research. Such articles as those on the United States, Spain, and Switzerland are also most efficient and complete, the maps which accompany them being really valuable. In a word, we consider that the work has been done in such a manner as ought to secure it a large circulation, as we hope it will receive. And we can honestly say that an extended use of the earlier volumes has only confirmed our good impression. As is inevitable in a work of such extent, there are some lapses, omissions, and errors; but most of these are susceptible of easy correction. We have on former occasions pointed out some of these for the editor's consideration, and we have made a considerable list in going over the present volume, and of these we can only afford the space to indicate one or two.

It is signally incorrect to speak, as is here done, of "Dean Stanley as having been since Maurice's death the leader of the Broad Church party," because Maurice himself specifically repudiated—and with an array of reasons which were highly characteristic of the man and of his aims—any strict and proper relationship to the Broad Church party, not to speak of its leadership. If the writer of the little notice referred to had remembered some of the most expressive of Mr. Maurice's deliverances about the "damnatory clauses" it is hardly possible he could have fallen into this somewhat grave error. Maurice's great desire was to play the part of a high eclectic and spiritualiser of dogma, and not to be in any sense whatever a party man.

In the notice of Ludwig Tieck—the German romanticist—there are one or two errors. "Zerlino" should, of course, have been "Zerbino"—one of the most fantastic and curious and satirical of his compositions of its class. Since the King of Prussia is so highly praised, some notice should have been taken of the great kindness Tieck received from the King of Saxony, and surely few good critics or expert German scholars would speak of the "Dichterleben" as brilliant, as is done here; for it is almost universally agreed that it formed one of Tieck's fiascos, in which he rode one of his hobbies to death.

The author of "Benedictus de Spinoza" was Dr. R. *Willis*, not Wills; and some reference should surely have been made under this head to the admirable and learned English translation of the "Tractatus Theologico-Politicus," with its eloquent introduction and useful notes, published by Trübner in 1868; certainly one of the most valuable additions to English theological literature. The translator was, we believe, Mr. William Maccall, a Scotchman, and it is therefore the more strange that the work should here have been overlooked.

It is so high-sounding a manner of speaking of Winckelmann's relation to the famous Count Bünau as that of *secretary* that we really could not restrain a smile as we read. Winckelmann was, in fact, a mere copyist, or collector of material to Büneau; and *the* irony of the situation was that for years, instead of being employed among art and archæology, he was condemned to hunt in ecclesiastical history and among the Lives of Saints (*Leben des Hecligen*), over which he sometimes felt drowsy. But while thus occupied he was well fed, and that he had not always been as a school teacher.

Reference should almost have been made to Mr. George H. Lewes's admirably condensed account of the Spanish drama, under the head of "Spanish Literature," and Herder's work on the "Cid" might also have been noticed.

Mr. Samuel Smiles, after leaving the secretaryship of the South-Eastern Railway, was for some years secretary of an insurance office in London—a fact which has a value in showing how, till he was really rather advanced in years, he maintained, notwithstanding his literary success, a permanent appointment—wherein may lie a valuable hint to many too ambitious literary aspirants. In the notice of Skye, Sheriff Meolson's most admirable papers in *Good Words*—forming the most compact and careful handbook for the tourist we have as yet seen—should have been referred to.

These are a few of the errors and omissions we have noticed in this truly valuable encyclopædia: they are mostly such as can be easily corrected. In taking leave of it, we cannot do better than give, as a specimen of its method, a selection taken almost at random, from the notices of living men of which we have spoken:—

Walt Whitman, the Poet of Democracy, born at Westhills, Long Island, May 31, 1819, was educated at Brooklyn and New York, and having from printer turned carpenter, from carpenter schoolmaster, made long journeys afoot through Canada and the States (1847—48). Editor for short periods of New Orleans and Huntingdon newspapers, he served as a volunteer nurse in the Washington and Virginian Hospitals (1862—65), and held various Government clerkships at Washington till 1874; then, enfeebled by paralysis, he withdrew to Camden, in New Jersey. On April 14, 1879, he made his *début* as a lecturer at New York, his subject being the "Death of Lincoln," "Disorderly, fleshly, sensual" (to quote himself), he has achieved "literary immortality" (to quote Mr. Robert Buchana) by his "Leaves of Grass" (1853), "Dram Taps" (1865), and "Two Rivulets" (1873). These poems devoted to the "illumination of the execrable," resemble if aught a chaotic dictionary—no rhyming one be it observed—with a few chance beautiful, but more nasty terms, while "as to their meaning, it's what you please"—nonsense and filth to the ignorant vulgar, "ineffable goodness and beneficence" to a few such "golden eagles" as W. W. W. M. Rossetti has published an English edition of the Poems (London, 1868).

* *The Globe Encyclopædia.* Edited by John M. Ross, LL.D. (Thomas C. Jack, Edinburgh.)

"THE CURE OF SOULS."*

This is, we suspect, a first novel, for it is marked by many of the crudities and by all the freshness usually characteristic of the first writing of an author. In this case any blemish which may be detected is atoned for by Mr. Cobban's powerful dramatic style; by his strength of portraiture, and above all by his intense realism. The realism is, in fact, almost too intense, as in the scene at page 187, which is so disgusting that we do not intend to make any plainer reference to it. Mr. Cobban would have done wisely if he had attended to Mr. Anthony Trollope's sagacious remarks on realistic writing in that writer's fine and discriminating essay on Thackeray.

We are placed by the author in a country district in the parish of Easterwyke. The district had been, for generation after generation, spiritually neglected, but a new vicar had arisen. While the late parson (as good a man at the gun and the bottle as the country had) allowed the squire to "take his nap like a Christian," and while he "dressed like a gentleman—in rough tweed, that is to say, and gaiters"—the new one was "choking in a high white stock and a long black coat," disturbing everybody's ways, and preaching about a "higher life," which nobody could understand. One thing the new vicar had set his heart on—the establishment of a mission in the neglected village six miles off.

He succeeded. The curate, who was put in charge, is one of the best, but not the best, characters in the book. His sole idea was to get the people to church—where they had never been before. When there, he drawled and droned out the services and a sermon, and then dismissed them. According to his lights, the man was praiseworthy, but his lights were small, and it must be confessed that he had difficulties to contend with. A good many vividly drawn Rembrandt portraits are to be found in the "Cure of Souls," but none surpass in effectiveness those of the villagers. We are introduced to one in this manner:—

It is a difficult and awkward thing for any clergyman to enter on a new "sphere" but how much more difficult and awkward must it be to enter and shape the darkness and chaos which have yet to become a "sphere"! Where to begin? Amid so many things to do, what had best be done first? But the new curate is no Hamlet of philosophic doubt and indecision. His mission he has very clearly and concretely defined to himself—*get everybody to come to church.* Very few have answered the first announcement and invitation. Last week he was busy "looking up" the absentees.

* *The Cure of Souls.* A Novel. By J. Maclaren Cobban. (Chatto and Windus.)

Yesterday the empty benches showed how many were still obstinate and recalcitrant.

He rises to his feet, and walks to and fro before the bench. Some greeted him very rudely last week. Those savage Bidkers, for instance.

"What dost want?" demanded the coarse old woman.

"Dean't sit doon," said the old man. "We hae nowt for tha." As if he had come to eat their coarse bread and cheese and to drink their small ale!

What could a man do in the teeth of such opposition but stand and bluntly state his errand:—"*Come to church on Sunday*"?

"But we dean't want to coom to church, parson. Thoo can just wag thoo ways an' lat us be. We maun feed t' pigs.

What then could he do but go? And when he left the lonely, dilapidated homestead and a rabid colley dog flew out at him, could he avoid hitting the brute on the muzzle with his stick?

"Good for thoo, maister pa'son!"

This is not the worst sample of heathenism that our curate had to contend with; in fact, with one or two individual exceptions, the people were as ignorant and degraded as savages. However, the work went on, and by-and-by some few, constantly hunted up from a mechanical sense of duty by the curate, attended the church services, and Mr. Prentiss began to feel complacent. One day, however, in circumstances that need not be detailed, he caught sight of a hovel that he had never noticed before. He thought it was for sheltering cattle, and found it was occupied by a tenant farmer of the name of Bacup. Said Farmer Biggs, with whom he was lodging, "Hovel it is, but not mine, and t' cattle that live in't have two feet and no tails. Thoo ha'n't found out Bacup yet then? And I think thoo'd better leave un alone." But Bacup came in. He caught sight of the parson,—

"Be he t' new parson?"

"Yes," says Biggs. Turning to the curate, "Mr. Prentiss, this is Mr. Bacup I was telling you about."

"Cod, Biggs?—mister—eah?—Naa, parson, I be Willim Bacup. Thoo knaws ma name, I reckon. I paid nineteen poon siventeen and sivenpence t'other day to thoo—tithes and taxes!—dom thee!"

"No, William," says the curate; "I've nothing to do with tithes and taxes. My stipend comes from Mr. Yewdale."

"Squire, thoo means. Ah, and what wages does he gi'e thee, noo?"

The curate laughs and answers, "A hundred pounds a year."

"How mooch be that a week?"

"About two pounds."

"Thoo'st wife and bairns?" says Bacup, still with his clear blue eye on him.

"No," says the curate; he is not angry; he is amused.

"Ah, geroot! It be ower mooch. What dost thoo want wi' sae mooch? Here be ma old woman, Betsy" (Betsy humbly stands in the background; she again puts up her hands to settle her bonnet)—"she keeps t' house, and I don't gi'e her a penny. What think'st thee o' that. She keeps 't on t' 'ens.'

"On what?" asks the curate of Biggs.

"On t' 'ens," says Bacup, in a loud voice. He seems able to account for the parson's question only on the supposition that he is deaf. "Dostna understand?"

"On her hens," explains Biggs. "The 'money she makes by her hens and poultry."

Besty looks down, and again busies her hands with her hair and her bonnet.

"Ah," says Bacup, "what think'st thee o' that? And I gi'e parson mair tithes and taxes in a year than 'ud keep 's a' in meat and drink. What think'st thee o' that? Dom!—Weel, Biggs, when beest comin' down to see ma young mare? Come, Betsy."

"Be missus and bairns weel?" asks Betsy, shyly, of Biggs.

"Good-neet to thee, parson," says Bacup.

"Good-night," answers the curate cheerfully, "I'm coming down to see you to-morrow."

"Thoo needna. I ha'e nou't o' thoors."

But our parson was not to be deterred. Bacup must be "got to church." He called, found a wife and daughter with the farmer—the wife shrinking, the daughter gentle, but as ignorant as a brute. We cannot help quoting some of the scene which follows:—

"Didna I tell thee, parson, thoo needna coom here? But thoo gi'ed him a good bang. Blackthorn, be it?" asked he, taking the curate's stick and looking at it. "Ah!" The curate was looking round him. "Noo what dost want, when thoo is here?"

"I've just come down to see how you get on in this horrible place."

"Horrible place, eah? But maybe ye'd like to see if ye can clap ony mair tithes and taxes on—dom 'em."

"I've nothing to do with tithes and taxes. I've looked down just like a neighbour."

"A neebor! Eah, parson?" He laughed a dry, unbelieving laugh, worth a whole treatise on Christian neighbourliness. "Neebor, sayst tha? Ha! ha!"

Was he, the curate wondered, affected by a general suspicion of neighbours?

"Howswiver," said he, looking him up and down, and letting his eyes linger on his muddy boots, "thoo'rt coom; and thoo baiu't bad sort, I think, parson. Coom in and ha'e a gill o' yale."

They entered the dark, rambling kitchen. It had a clean swept earthen floor, yellow-washed walls and smoke blackened rafters. It contained a heavy deal table, a dresser with blue plates and basins, and some rude, home-made chairs and stools. The whole aspect and air of the place and the people were bare, narrow, grovelling, poverty. The only pleasant thing about it was an open, blazing fireplace, which diffused a delightful odour of burning pine-knots. But the curate was not troubled with any delicate æsthetic sense. He saw the place was clean, he was pleased that he had so far won favour with Bacup, and he was satisfied—not quite satisfied, for he had yet to prevail upon him to come to church. His draught of ale was so deep that he rose considerably in Bacup's esteem.

And here:—

"You know, I suppose, William, that we have service in the schoolroom every Sunday?"

"Ha'e what?"

"Service—church."

"Ah, I ha'e heard on't!"

"I haven't seen you there yet."

"Naa, thoo wean't."

"But it's your duty to go to church on Sunday. And it's an Englishman's pride always to do his duty."

"Pride, be it? Dooty, eah? I dean't know nou't about it; but I know if I dean't work on Sunday like other days, I couldna pay tithes and taxes, and then where would parson be, and church be, and a' t' rest on't?"

"The commandment says: 'Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God!'"

"I recklect!" Bacup cried impatiently, "when I was a lad, parson mumbling and muttering soom gibberish o' that sort."

Then followed some theological phrases—let us say, turned inside out—which in Bacup's ignorant mouth meant nothing, but which caused the orthodox ears of the curate to tingle. What was it but blasphemy?

"'Sh—sh!" he cried, "It's no wonder your work doesn't prosper, that your crops don't grow, and that the weather is always against you. All that you do is cursed, and not blessed, if you wilfully break the Sabbath."

"Break what?"

"If you refrained from labour on Sunday!" said the curate solemnly, "and went to church, you would see that the Divine blessing would rest upon the work of the week. Everything would go better."

Bacup was interested.

"Dom! Sayst thee? Hens wouldna lay fro home, thoo means? t' roan cow wouldna kick ower pail, and Kit Pentecost would ploo deeper furrow, and sechlike, eah? That's about what thoo means?"

"We—ell," said the curate, smoothing out the creases in his forehead—he was loth to enter upon the treacherous ground of theological definition, but—"I don't quite know," said he, "about these—a—details——"

"Ach! Sheep's tails, parson! That's about what thoo means, I axes thee—eah?"

Would he try to explain further, and run the risk of losing the ground he had evidently gained with this man? Would this Bacup understand his explanation? The wild, fearless blue eye was watching him.

"Well," said he, "I think perhaps you have caught the spirit of it."

"Spirit, eah?" He picked a straw out of his boot, and chewed it for a little. "Sunday, thoo sees, be another day in t'week, bain't it?" He bit off the end of his straw. "And Sunday hes as many hours as anoother day. And when be I to saw my blocks?" He spat out his straw. "Naa, parson, I wean't risk it."

The reader will see from these extracts the sort of "grit" there is in this freshest of novels by the newest of writers. We could introduce him to the vicar himself, an ascetic of the finest kind, torturing his soul and mortifying his spirit. We could introduce him to the gentle cultured sister-in-law of Farmer Biggs. We could take him to the horrible, blasphemous bedside of the dying Bacup, described with almost Dantean force, but we have said enough to show that here is a book to be read. The characters are clearly drawn from life; they are what we should expect from the old neglect of the Establishment, but few would have dared to describe them as Mr. Cobban has.

"*THE FALLEN LEAVES.*"*

Mr. Wilkie Collins in this novel has entered on a new field. He desires to introduce us to what may be called the lower social deposits—to give us some glimpses of our social "Fallen Leaves," in fact—but, of course, he does this in his own way, and with remarkable delicacy as well as with great closeness of observation. Sometimes, hitherto, one has been inclined to wonder at much of the best of Mr. Wilkie Collins's writing; to question whether he had, indeed, convinced himself that the world to which he so skilfully introduced us had any relation whatever to the real world: "The Haunted Hotel," for example, in some of its most effective passages recurs to our mind in this regard. But there can be no doubt that "Simple Sally" and her two friends, still preserving so much of honesty and purity amid their awful surroundings as only to need the hand of true friends to lift them from their misery, are sketches from life; as well as the glimpses we have of others of the yet darker fraternity who, in such a book, only move, and could only be made to move, before us as suggestions and shadows. Mr. Wilkie Collins has in this shown special art, in his reserve as well as in his representation. And his remarkable ingenuity has also stood him in good stead. He has to draw many threads of interest together before we reach the social Inferno with which he would fain make us acquainted, though, from the first, his destination is clearly enough suggested. When Mr. Farnaby, for his own vile purposes, steals away his own child from the lodging-house at Ramsgate, we see the train laid for many complications; and by the mode in which Mr. Wilkie Collins indicates to us, as we go on, the lifelong effect of this action on many of the characters in the story, the interest rises into the liveliest, with its offset of true pathos. At first the second scene to which we are introduced seems very remote. What can a young man like Mr. Goldenheart, inexperienced, and educated as he had been at an American Socialist home, have to do with the hidden tragedy of the story? Mr. Wilkie Collins, though, heretofore, he has been strongest in plot, here shows that he can paint character, and in the circumstances of Mr. Goldenheart's exceptional upbringing he finds at once an excuse and a justification for his introduction of much that else had seemed gratuitous, if not improbable and unnatural. On the voyage home to see England, Mr. Goldenheart makes the acquaintance of a fellow passenger, Rufus Dingwell, and these two are destined to play a leading part in the development of the story. But Mr. Wilkie Collins knows his art too well not to make them both interesting on their own account. They are portrayed with a few leading lines, and we feel as though we had met and become intimately acquainted with these two very different American types. They make the acquaintance of the Farnaby family, some eighteen years after the events described in the introduction, and soon the "skeleton" of that household is unveiled to us—a direct result of that evil act of the husband eighteen years before. The husband suspects the wife, the wife distrusts and hates the husband; and the niece, Regina, with whom the simple-minded Amelius Goldenheart falls in love, thus to create a very important interest in the story, is certainly no uniting medium, no comfort, as otherwise she might have been. Readers who delight to follow the windings of a love affair, to participate in the hopes and fears, the griefs and joys, the suspense and the disappointment of lovers must go to the book itself, where they will find what they desire in full; we can only afford to add that the hunger of the maternal heart, creating visions of hope only to be dissipated, and so easily re-excited again as to render their subject—otherwise sensible, practical, and even acute—the prey of designing villains, was scarcely ever better exhibited. There is intense pathos, which would now and again be almost painful, about Mrs. Farnaby's one passion—to recover her lost child; and when at length, all unconsciously, through the agency of Mr. Goldenheart, as her "prophetic heart" had intimated, she gets to know the part her husband had had in the disposal of the child, her nature turns to gall toward him. The pictures of the cottage and of "Simple Sally" there, and of the manner in which at last the indubitable evidence was obtained that she was the lost child of Mrs. Farnaby, who, in dying, was only able to recognise her daughter, are done in Mr. Collins's own masterly way, no less than the series of circumstances which tended to cast Amelius and Regina apart from each other, leaving open the way for the true poetic justice of the book. Mr. Goldenheart returns to America, and a second series, to which we will look forward, is promised, picturing the various incidents in his married life there. It is difficult to give any specimen of a work which so distinctively depends on the art with which the portions are dovetailed into each other; but the following may indicate the "passion" of Mrs. Farnaby's life—she has conducted Amelius to her private room, and is confiding to him some of her secrets to prepare the way for asking his help to recover her child, who she firmly believes is still living:—

She put the key in the lock. It resisted her first efforts to open it. With a contemptuous burst of impatience and a sudden exertion of her rare strength, she tore open the two doors of the press. Behind the door on the left appeared a row of open shelves. The opposite compartment, behind the door on the right, was filled by drawers with brass handles. She shut the left door; angrily banging it to, as if the opening of it had disclosed something which she did not wish to be seen. By the merest chance Amelius had looked that way first. In the one instant in which it was possible to see anything, he had noticed, carefully laid out on one of the shelves, a baby's long linen frock and cap, turned yellow by the lapse of time.

The half-told story of the past was more than half told now. The treasured relics of the infant threw their little glimmer of light on the motive which had chosen the subjects of the prints on the wall. A child deserted and lost! A child who, by bare possibility, might be living still.

She turned towards Amelius suddenly. "There is nothing to interest you on *that* side," she said. "Look at the drawers here; open them for yourself." She drew back as she spoke, and pointed to the uppermost of the row of drawers. A narrow slip of paper was pasted on it, bearing this inscription:—"*Dead consolations.*"

Amelius opened the drawer; it was full of books. "Look at them," she said. Amelius, obeying her, discovered dictionaries, grammars, exercises, poems, novels, and histories—all in the German language.

"A foreign language tried as a relief," said Mrs.

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* *The Fallen Leaves.* By WILKIE COLLINS. First Series. In Three Vols. (Chatto and Windus.)

Farnaby, speaking quietly behind him. "Month after month of hard study—all forgotten now. The old sorrow came back in spite of it. A dead consolation! Open the next drawer."

The next drawer revealed water-colours and drawing materials huddled together in a corner, and a heap of poor little conventional landscapes filling up the rest of the space. As works of art they were wretched in the last degree; monuments of industry and application miserably and completely thrown away.

"I had no talent for that pursuit, as you see," said Mrs. Farnaby. "But I persevered with it week after week, month after month. I thought to myself, 'I hate it so, it costs me such dreadful trouble, it so worries and persecutes and humiliates me, that *this* surely must keep my mind occupied and my thoughts away from myself.' No; the old sorrow stared me in the face again, on the paper that I was spoiling, through the colours that I couldn't learn to use. Another dead consolation! Shut it up."

She herself opened a third and a fourth drawer. In one there appeared a copy of Euclid, and a slate with the problems still traced on it; the other contained a microscope, and the treatises relating to its use. "Always the same effort," she said, shutting the door of the press as she spoke, "and always the same result. You have had enough of it, and so have I." She turned and pointed to the lathe in the corner, and to the clubs and dumb-bells over the mantelpiece. "I can look at *them* patiently," she went on; "they gave me bodily relief. I work at the lathe till my back aches; I swing the clubs till I am ready to drop with fatigue. And then I lie down on the rug there, and sleep it off, and forget myself for an hour or two."

There is here much true humour, pathos, knowledge of life, and power in character drawing, as well as invention and plot-interest, and the reality of the life chiefly dealt with adds a tone of truth and earnestness such as Mr. Wilkie Collins has not always communicated to his stories.

THE MONTHLY REVIEWS.

The *Fortnightly Review* contains articles upon subjects which will interest readers of very various tastes; but, as is usual with this magazine, they are all informing and thoughtful. Mr. Senior's record of "Conversations with Prince Napoleon" does not add much to our knowledge of the Prince, and his observations on English statesmen seem to us to be of a very superficial character. "Art and Criticism," by Professor Colvin, is in a degree a real contribution to popular opinion on one school of painting; but its value is diminished by its controversial tone. We agree with him that "controversy breeds controversy," and art should be shielded from such discussions as those in which this article originated. Dr. Maudsley points out the practical effects of the doctrine of Materialism, both in their negative and positive aspects. We can do no more than call attention to the fact, but it is an essay that deserves careful examination. Besides the ordinary summary of "Home and Foreign Affairs," there are two articles bearing upon contemporary politics: one by the editor on "The House of Commons"; another, by J. O'Connor Power, M.P., on "Fallacies concerning Home Rule." Mr. Morley says that, but for the action taken by the so-called Obstructionists, the proper duty of the House of Commons (*deliberation*) would have been almost, if not entirely, neglected,—

> Obstruction (he says) is the stalking-horse of the moment, and the vulgar uncritical feeling about it is expressed by Lord Cranbrook, who says that 'it sickens and it enrages him to see that a few men can bring the House of Commons into discredit, causing the finger of mockery and scorn to be pointed at it by foreign nations, as failing in the first essentials of a representative assembly—mutual forbearance and mutual respect.' It can hardly have escaped the notice of the most indolent observer that in the various scenes of the present session it is the Irish who have most often been strictly in order, and the respectable representatives of the official parties who have most often, by hurry, petulance, and heat, put themselves out of order.

Of this general statement he gives the particular example of what has been effected in the case of the Army Bill, which, as he says,—

> Has undergone a vital transformation; and when it goes up to the House of Lords it will no longer be the same bill which was sent to the House of Commons by the War Office, but a new, a different, and a better bill.

These changes have resulted from the action of Mr. Chamberlain and his friends, were accepted by the Government, and may, therefore, be considered as good. Taking into consideration the fact that this small minority is composed principally of Irish members, we find that they have secured for Ireland a greater attention to its needs, which is by no means to be regretted; the consideration of this point induces Mr. Morley to consider the possibility of a fusion between the Irish members and the English Liberals. All the real criticism and deliberation, which may be said to have made the history of the Opposition during the life of the present Parliament, is due to the action of members below the gangway and it is absurd to stigmatise the leaders of these members, such men as Mr. Fawcett, Mr. Chamberlain, and Sir Charles Dilke, as "men of crotchets"; they are truly and broadly political.

> We may console ourselves, however (concludes Mr. Morley), for the deficiency in energy and even of devotion in the political action of the official chiefs of the Oppositions, by some hopeful signs that Lord Hartington sees the importance of giving his attention not merely to the Liberal party in the House, but to the Liberal party in the country.

In his paper, "Fallacies about Home Rule," Mr. J. O'Connor Power gives a very clear idea of what it is that the people of Ireland, as represented by the Home Rulers, demand. He disclaims, most emphatically, that there is any relation between the demand for Home Rule and Obstruction. At the Home Rule conference of 1873 the weight of opinion was decidedly against the adoption of independen opposition,—

> We are told that Home Rule has set aside practical measures, and that if Irish members would only devote the time and energy which they expend on the sentiment of nationality to questions of a practical character, there would be no need for Home Rule.

The fact is that "for a quarter of a century since 1847 nothing was heard in Parliament of Irish self-government or Irish nationality," and during the whole of that time Irish members brought forward proposals for practical legislation without ever being able to carry one. The clear and distinct idea of the Home Rule party is, "that the Home Rulers want simply the power to manage their own affairs by a Parliament assembled in their own country." As far as the Irish Protestants are concerned, it is a noticeable fact that the founders of the Home Rule movement were chiefly Protestants, as well as the leaders of the party. It was unanimously resolved in the Home Rule conference of 1873, "that there should be incorporated in the Federal Constitution articles supplying the amplest guarantees that no legislation shall be adopted to establish any religious ascendancy in Ireland, or to subject any person to disabilities on account of his religious opinions"; this resolution also contains a provision "that no change shall be made by the Irish Parliament in the present settlement of property in land." Mr. O'Connor Power disposes of the notion that English capital would be driven out of Ireland by denying that there is any in Ireland—he believes that Home Rule would attract it there. Home Rule is not to deprive the Imperial Parliament of Irish members: "While creating a new Irish Parliament for the management of purely Irish affairs, it would leave the Irish members elected to the Imperial Parliament precisely as they are now, to represent Ireland on all Imperial business, not interfering with Scotch or English local business." Passing to the consideration of the supreme objection that "it would lead to the disruption of the Empire," Mr. O'Connor Power says that such a union as that between the Irish and English must either be one of force or of mutual interests and goodwill. Is Ireland more likely to be contented in a union which "deprives her of her liberty than in one in which she would enjoy that great boon"? The neglect of Irish interests by Parliament is at the root of the desire for separation, and "there is, therefore, far greater danger of separation under the existing system than there would be under the system from which the chief cause of discontent was removed." The paper is concluded by the following words:—

> The Irish elector, who is both a Catholic and a Home Ruler, will vote for Home Rule at all hazards. He will vote for it as a Catholic because it represents freedom for the greater number of Catholics, namely, the Catholics of Ireland; and he will vote for it as an Irishman, because he is convinced of the wisdom and necessity of Irish self-government.

The *Contemporary Review* opens with an account of the "Religious Condition of Germany," and closes with a similar account of the "Life and Thought of France." Both papers will be read with interest by those who are anxiously watching the religious movements of our own country. The most striking fact in Germany is that religion has an apparent existence, but no ground or root. It has not sufficient vitality to excite opposition. The writer, Professor Von Schultz, in accounting for this, says:—"The thoroughly bad religious education, or, to speak more correctly, the absolute want of any religious education at all, in the home and in the family, supplies alone ample explanation of the existing state of things." There is religious teaching in the schools, but it is given at stated times and as a separate branch of study. It does not pervade the school as a pure air, but it receives no recognition except in the formal manner fixed by Government for it. Another fact of importance is the manner in which the church festivals and Sundays are observed, the knowledge of which should weigh with those who propose to secularise the English Sunday. Mr. Francis Peek tells in a lucid way the "Progress of Education in England," and lays chief stress upon the advantages of the religious and moral training of the children of the schools. With very pardonable pride he refers to the issue of the contest respecting purely secular instruction. Mr. Peek has done so much to contribute to the success of the scheme adopted by the London Board that one is tempted to ask whether it could have succeeded as it has done without the aid of Mr. Peek. But he does not seem to be without some slight fear lest the system may not become rigid. In this respect Germany may serve as a warning; religious instruction amongst us may end in being a *specific* subject, taught but not felt by teacher or scholar. We must again call attention to Professor Monier Williams's valuable series of papers on "Indian Religious Thought."

The *Nineteenth Century* contains four articles that do not need any notice from a reviewer to gain public attention. The first, by Mr. Gladstone, on "The Country and the Government"; the second in importance, by the Rev. J. Guinness Rogers, on "The Union of the Liberal Party." The other two are on "South African Policy," by Lord Blachford; and on "The Results of the Afghan War," by Sir Henry Rawlinson. These subjects have a special and pressing interest at the present time, and are occupying largely the attention of the Press. We need, therefore, do no more than refer to them. But there are a few other articles which are in danger of being missed by the politica reader to which he would do well to pay some heed. They have to do with the social life of this country, and as time proceeds the social life of a country is of more permanent importance than its political life. Here, for example, is a paper on "The French Play in London," by Matthew Arnold. Few, probably, of the readers of the *Nonconformist* go to theatres of any kind, fewer still to French theatres. For such this article may be assumed to have no interest, and yet it has, and in three ways—a literary, a religious, and a social. As a literary critique on French poetry in general, and on the poetry of Victor Hugo in particular, it is most charming. It is written with Mr. Arnold's delicate vivacity, keen perception of defect, and manifest delight in beauty and truth. In the next place it refers to the middle-class and their religion. Twenty years ago he saw what he thought "a good example of the complete estrangement of the British middle-class from the theatre." Now he believes a great change is coming over us, and that the middle-class is going back to the theatre.

> The attraction of the theatre begins to be felt again, after a long interval of insensibility, by the middle-class also. Our French friends would say that this class, long petrified in a narrow Protestantism and in a perpetual reading of the Bible, was beginning at last to grow conscious of the horrible unnaturalness and *ennui* of its life, and was seeking to escape from it. Undoubtedly the type of religion to which the British middle-class has sacrificed the theatre, as it has sacrificed so much else besides, is defective. But I prefer to say that this great class, having had the discipline of its religion, is now awakening to the sure truth that the human spirit cannot live right if it lives by one point only, that it can and ought to live by several points at the same time. The human spirit has a vital need, as we say, for conduct and religion; but it has the need also for expansion, for intellect and knowledge, for beauty, for social life and manners. The revelation of these additional needs brings the middle-class to the theatre.

This strange result must not, however, take place at the expense of conduct and religion, contends Mr. Arnold. The English middle-class, unlike the French middle-class, must not look at plays which are addressed to the *average sensual man*; but at the best works of the drama. To effect this we must organise the theatre, we must have a good company; give the actors Drury Lane Theatre and a grant from the Science and Art Department, and all the machinery which Mr. M. Arnold loves so well in Universities, Established Churches, Educational Departments, Academies, and, lastly, in theatres. In this article there is much that we should question as matter of fact, but its conclusion is such as to excite that spirit of "watchful jealousy" which Mr. M. Arnold has so frequently condemned in Dissenters, and which he does so much to keep alive. Mr. Lecky reviews Mr. Gladstone's article in the *British Quarterly Review* on "The Evangelical Movement." The two writers are so much in agreement that the former can hardly be regarded as replying to the latter. The chief point of difference is that in which Mr. Gladstone detects the fundamental elements existing between the Evangelical and Tractarian movement. But the difference arises chiefly from the fact that Mr. Lecky brings into prominence the sacerdotal element in Tractarianism, whereas Mr. Gladstone is thinking rather of the purely religious and vital elements of the spiritual consciousness. Mr. Thornton writing on the "Wages Fund" occupies a somewhat melancholy position. He survives to continue a controversy from which death has removed his chief antagonist. He was successful in overcoming Mr. Mill's objection to his theory,

but his friend Mr. Cairnes continued to oppose it to the close of his life. In this paper Mr. Thornton reviews Professor Cairnes' last work, so far as it refers to this theory of wages. On the subject of "Women's Education" Lady Stanley of Alderley gives the history of three movements which exhibit signs of real progress, and on that of art Mr. Frederick Wedmore examines with a true criticism, and in a generous spirit, the work and views of Mr. Whistler, as set forth in his pictures and pamphlet.

The *International Review* contains no article of striking merit this month. "Current Politics and Literature in France" is a subject treated so exhaustively in the *Contemporary Review* that M. Pressensé appears somewhat at a disadvantage here. An article on "George Sand" is apologetic of her character and expository of her writings, and will probably attract readers to her translated works. In an account of the Zulus our war is condemned for its injustice, and it is a verdict with which most Englishmen agree who take the trouble to read the history of its earliest stages.

The *Princetown Review*, July. This magazine is addressed chiefly to the students of theology and philosophy, though not exclusively; but of the nine papers which this number is composed six are of such a character. "The Aim and Influence of Modern Biblical Criticism," "Reason, Conscience, and Authority," "The Organ of Mind," "Christ and the Doctrine of Immortality," are amongst the best and weightiest. The second is by Prebendary Irons, and is well deserving of thoughtful perusal. "The Organ of Mind" is from the pen of Professor Ferrier, of King's College; the last is by the Rev. George Matheson, and is specially appropriate at the present time. Prof. Thorold Rogers gives an historical and economical account of labour and wages in England; and the important question of Local Government at home and abroad is discussed by Robert P. Porter, Chicago. This is a magazine which deserves the cordial support of students of the subjects indicated by the above titles.

BRIEF NOTICES.

Home Comforts: a Book of Useful Facts for Housekeepers. (London: Ward, Lock, and Co., Warwick House.) This little pocket volume of about a hundred pages contains a good deal of compact and sensible information on all kinds of domestic subjects—cookery, dress, health, needlework, amusements, etc.; but its principal object is to set forth the varied advantages of Nelson's patent gelatine in economical cookery, for the use of which a very good case is made out.

Homiletical Commentary on the Book of Exodus. By the Rev. J. S. EXELL. (London: R. D. Dickinson.) This volume belongs to a series which bears the common title of "The Preacher's Complete Homiletical Commentary on the Old Testament. By various Authors." It contains almost a plethora of materials for homiletical purposes, and cannot but render great service to preachers who will use it wisely. The man who leans on such helps and carries to the pulpit the thoughts with which he is furnished here, without assimilating them, will neither be fed himself nor be able to feed others. But a wise and *thoughtful* use of such ideas as are here furnished may greatly enrich the preacher's ministrations. We have critical notes on each paragraph, the main homiletics of the paragraph, suggestive comments on the verses, and then a series of illustrations—the last supplied by the Rev. William Adamson. A mere reader soon gets confused by this variety, and its unavoidable repetition. But the man who is laboriously digging for ore will find not a little. The author does not deem it necessary in his introduction to discuss modern critical questions, but indicates in a few sentences his idea of the relation of Exodus to Genesis as follows:—

> In one book we have biography, in the other history. In one we have the fortunes of a family, in the other its growth into a nation. One is the promise, the other the fulfilment. This nation is chosen to be the depository of God's will, to preserve His worship pure amid idolatrous peoples. Eternal truths lost to the world, or buried beneath the customs of men, were to be revived—illustrated by fresh facts—set forth in a written law and a visible polity. These truths are most important: belong not merely to one nation, but concern the welfare of mankind. This book asserts the supremacy of Jehovah over the gods of the heathen, demands the freedom of Israel from Egyptian tyranny, and inaugurates a new era by miraculous signs and wonders. It asserts the prerogatives of God as Creator of the Universe, Arbiter of Nations, and Redeemer of His people.

The Church and its Polity. By CHARLES HODGE, D.D., Author of "Systematic Theology." (London and Edinburgh: Thomas Nelson and Son.) There are two classes of readers to whom this work, of more than 500 goodly pages, may be recommended. First—those who wish to understand the Presbyterian idea of the church and of church government. To this subject Dr. Hodge devotes 170 pages. Secondly—those who, being Presbyterians, wish to become skilled in the application of Presbyterian Church principles to the many and various cases and questions which come before church courts. The second part of the volume occupies 360 pages. It consists, for the most part, of articles which appeared in the *Princeton Review* in successive years from 1835 to 1868, and which are now published, under the old man's sanction, by his son, the well-known author of the "Outlines of Theology," and the Rev. William Durant, of Albany. The man who masters the "Principles" of Presbyterianism as set forth by Dr. Hodge, and the able and exhaustive articles which illustrate the "application" of these principles, has a good chance of becoming a great Church lawyer within the Presbyterian sphere. It is beyond our province to pronounce any opinion on the right or wrong of Presbyterianism. But it is within our province to say that all Evangelical Nonconformists are prepared to accept heartily Dr. Hodge's argumentation against Romish and High Anglican ideas of "The Church." And from the part of his work in which he discusses these, those who differ from him on other points may learn much.

Poems. Second Series. By EDMOND G. A. HOLMES, St. John's College, Oxford. (C. Kegan Paul and Co.) Mr. Holmes writes always with facility, sometimes with force, occasionally with the real poetic faculty. But we imagine that, for the most part, he writes verses because he likes the amusement of versifying, not because he feels anything of the "Divine afflatus." We can imagine him sitting down in the morn, the noon, or the evening, having some leading sentiment and turning it, with more or less ease, into verse of one sort or another. Yet, although we say this, and are obliged to say it, there is not only fine poetical thought to be found here and there in these poems, but there is always good workmanship. There is also force. Take two, but not on the whole the best, stanzas of "Nature Lost and Found":—

I dreamed that yet some perfect end should crown
The toil and anguish of humanity:—
That yet each weary stream that wanders down
Should rush into the rolling of the sea.
I dreamed that hate and misery should cease:
That each should labour for the common good:—
And war be hushed in universal peace:—
And all mankind be one wide brotherhood.
I dreamed that yet the golden sun of love
Should rise and melt the darkness of our night:
And with sudden glory leap above
The struggling waves and make the whole world bright.
Through clouds of stormy splendour daylight broke:
But oh! the disenchantment when I woke.

For still the world held on its wonted way;
And men still wallowed in the mire of sin:
Lust ruled their hearts with undivided sway;
They toiled—but gold was all they toiled to win.
Hate rose triumphant: Love was trampled down.
Rude oaths and railing curses filled the air:
The cannon thundered, and the helpless town
Answered with cries of anguish and despair.
The rich were clothed in insolence and pride:
Their fellow-men were counters in their game:
The starving poor were huddled by their side
In dens of filth and misery and shame.
O progress; empty vaunt—with straining eyes
I watched in vain:—the sun would never rise.

There is great spiritual earnestness in "Whence and Whither," beginning:—

O Father to what end
Do all these moments tend—
These drops of time that come and glide away?
To what far-distant goal
Do these wide waters roll,
Whose ripples break the sunshine in its play?
What ocean's infinite embrace
Shall be to each vexed eddy a last resting-place?

Or is it all in vain
That dew and mist and rain
Shed tears of blessing on the earth below?
And is each strong desire
Born only to expire—
A mountain brook lost in the river's flow,
That wanders down without an aim,
Content to reach at last the nothing whence it came?

In some other pieces in this volume, there will be found proof of a fine æsthetic culture, but, on the whole, the author has not sufficient force to grapple with us, nor sufficient loftiness of imagination to present any new ideal.

The Bookworm, and Other Sketches. By EDWARD B. AVELING, B.Sc. (Hamilton, Adams, and Co.) We laid this little work aside many weeks ago, in order to have from it a sedate and pleasurable reading. It has been difficult to find the time for that, but we have found it. Mr. Aveling has vivid although not a great imagination, and he can tell a story in the most natural manner. We have an impression of some self-consciousness in what he writes, but he writes with observance and knowledge, and, therefore, his sketches are not merely readable, but worth reading. The most natural are "The Bookworm" and "Our Chemical Lecturer."

Essays on Castism and Sectism; or, Some Aspects of Human Nature. By J. T. KERR, M.A. (Edinburgh: Edmondston and Co.) Few works of the tendency of this contain more vigorous commonsense, although it is sometimes a little disguised, than Mr. Kerr's little book. Mr. Kerr says something on both sides of his question. Perhaps that is a reason why nearly everybody is likely to differ from him. But we have found in his pages, if some paradoxes, also some positive truth, finely and well expressed.

The Expositor. (Hodder and Stoughton) Dr. George Matheson discusses Galatians vi. 1—5, as the "paradox of Christian ethics," and shows, with much felicity, how bearing each other's burdens is the Christian method of learning how to bear one's own burden. Dr. Reynolds writes on 2 Timothy, and Dr. A. B. Bruce on Psalm lxxxvii. Dr. Morison discusses that battlefield of controversial theologians, Romans i. 3, 4, and the editor continues his fresh and suggestive commentary on Job. What more need be said of the *Expositor* than that it is the first of all our English expository publications?

THE IRISH CHURCH ACT (1869) AMENDMENT BILL.

The following is the text of the bill, introduced by Mr. Plunket, and which was to have been carried with a rush in the last days of the session:—

BILL TO AMEND "THE IRISH CHURCH ACT, 1869," AND TO PROVIDE FURTHER COMPENSATION TO CERTAIN PERSONS BEING PRIESTS AND DEACONS OF THE LATE ESTABLISHED CHURCH OF IRELAND.

Whereas to certain persons being priests or deacons of the late Established Church of Ireland there were awarded and declared to be payable by the Commissioners of Church Temporalities in Ireland, acting in execution and in virtue of the powers given to them by the Irish Church Act, 1869, certain annuities as compensation for the loss by them sustained by reason of the disestablishment of the late Established Church of Ireland: And whereas it is expedient that all just and equitable claims of such persons as aforesaid should be considered and adjudicated upon, and that just and sufficient compensation should be made to such persons as aforesaid in respect of such loss as was sustained by them as aforesaid: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. This Act may be cited for all purposes as "The Irish Church Amendment Act, 1879," and shall commence and come into operation on the first day of November, 1879.

2. In the construction and for the purposes of this Act the following words and expressions shall have the meanings hereby assigned to them respectively, unless there be something in the subject or context repugnant thereto; that is to say, "The original Act" shall mean the Irish Church Act, 1869: The "said Church" shall mean the Church of Ireland as by law established prior to the enactment of the Irish Church Act, 1869: "Minor incumbent" shall mean and include any priest or deacon of the late Established Church of Ireland who on the first day of January, 1871, was the incumbent of any rectory or vicarage in the said Church, or perpetual curate of the said Church, or a permanent curate of the said Church within the meaning of the fifteenth section of the Irish Church Act, 1869, and to whom there was ascertained and declared to be payable by the Commissioners of Church Temporalities in Ireland, acting in exercise of powers by the said Irish Church Act, 1869, conferred upon them, an annuity less than two hundred and fifty pounds per annum: "Such minor incumbent" shall mean and include any minor incumbent defined as aforesaid who shall have presented to the Commissioners of Church Temporalities in Ireland a memorial in pursuance of the provisions of this Act: "The original annuity" shall mean the annuity by the Commissioners of Church Temporalities heretofore ascertained and declared to be payable to such minor incumbent.

3. Any minor incumbent may, within six months after the date of the passing of this Act, present to the Commissioners of Church Temporalities in Ireland a memorial setting forth the grounds and reasons whereby the original annuity should be considered insufficient in amount fully to compensate him for the loss by him incurred by reason of the disestablishment of the said Church, and praying that, having regard to the statement and reasons in such memorial contained, the question of the sufficiency of the amount of the original annuity should be reconsidered by the Commissioners of Church Temporalities in Ireland and the amount thereof increased.

4. The Commissioners of Church Temporalities in Ireland shall with all convenient speed take into their consideration every such memorial, and shall, having duly considered the grounds and reasons in the said memorial contained, adjudicate upon the prayer thereof, and may declare any such minor incumbent to have been entitled at the

date at which the amount of the original annuity was ascertained to an annuity of an amount greater than the original annuity, and ascertain the amount of such greater annuity: Provided always that no such minor incumbent shall be declared by the Commissioners of Church Temporalities in Ireland, acting in pursuance of the powers by this section to them given, entitled to an annuity exceeding the amount of two hundred and fifty pounds per annum.

5. In adjudicating upon the prayer of any such memorial, the Commissioners of Church Temporalities in Ireland shall, for the purpose of ascertaining the sufficiency or the insufficiency of the original annuity, have regard to the probable increase of the income of such minor incumbent by reason of the operation of any statute in force at the date of the passing of the original Act for the augmentation of small livings in Ireland, and the funds, moneys, and property at such date vested in or under the control of the late Ecclesiastical Commissioners in Ireland, and applicable for such purposes, and also to the reasonable probability of the promotion of such minor incumbent in the said Church.

6. The excess of any annuity to be awarded by the Commissioners of Church Temporalities in Ireland, in pursuance of the provisions of this Act, to any such minor incumbent over the amount of the original annuity shall be considered as an additional and supplemental annuity payable to such minor incumbent for his life, and to have commenced on the first day of January, 1871.

7. The capitalised value of such additional and supplemental annuity as of the first day of January, 1871, shall be ascertained by the Commissioners of Church Temporalities in Ireland, and that portion of such capitalised value which would be received by an annuitant in case he compounded his annuity according to the ordinary terms in use by the Irish Church representative body shall be forthwith paid by the said Commissioners to such minor incumbent out of the same funds, and in the same priority out of such funds, as the commutation value of the original annuity, if the same was or had been commuted under the provisions of the original Act, was paid or would have been payable.

8. No minor incumbent shall be held to be disentitled to take advantage of the provisions of this Act by reason of his having commuted or commuted and compounded for the original annuity, or having assigned, charged, or encumbered the same; and the right of any such minor incumbent to receive and retain for his own use any moneys which may become payable to him under the provisions of this Act shall not be affected by his having commuted or commuted and compounded for the original annuity, or having assigned, charged, or encumbered the same; and the moneys payable under the provisions of this Act to any such minor incumbent shall not be held to be a graft upon the original annuity.

9. When any such minor incumbent is aggrieved by any declaration, decision, or valuation to be made by the Commissioners of Church Temporalities in Ireland in pursuance of the provisions of this Act, he may, if he think fit, refer such question to arbitration, and every such dispute and difference shall be held to fall within the provisions for arbitration contained in the original Act.

10. This Act is incorporated as one with the original Act.

This bill was withdrawn by Mr. Plunket on Thursday, but the hon. member intends to introduce it early next session, and no doubt he will have the support of the Government, if the Government should then exist. "Fore-warned is forearmed," and it will be for the electors to decide whether the Irish curate scandal is to be made still more scandalous.

THE UNIVERSITY EDUCATION (IRELAND) BILL.

The House of Commons went into committee on the above bill on Wednesday.

Mr. LOWTHER moved the new clause, to the effect that it was desirable to promote the advancement of learning in Ireland by means of the creation, out of moneys to be provided by Parliament, of exhibitions, scholarships, fellowships, or other prizes; and, also, by the erection of suitable buildings in connection with the University to be established under the charter within a period of twelve months.

Sir G. CAMPBELL objected to the scheme on financial grounds.

Mr. NEWDEGATE said the measure would not be popular either in England or Scotland, and, morever, it would be viewed with the deepest suspicion, inasmuch as Her Majesty's Government proposed to delegate enormous powers of spending money for educational purposes to a body whom they would not name.

Lord E. FITZMAURICE apprehended that the clause would have the effect of bringing in competitors from other Universities. Mr. BERESFORD HOPE took the same view, and suggested that safeguards should be taken to check such an abuse. Dr. PLAYFAIR looked upon the proposition as tantamount to a system of disguised result fees; but this was denied by Mr. D. PLUNKET.

The CHANCELLOR of the EXCHEQUER pointed out that all that was proposed by the clause was to give the senate power to draw up a scheme, but that such scheme would not have any validity until sanctioned by Parliament.

Mr. FORSTER expressed his predilection for the more straightforward proposal of The O'Conor Don, but recommended the House to accept the clause.

Mr. NEWDEGATE hoped the right hon. gentleman the member for Bradford would extend his views across the Channel and would learn something from the Roman Catholics of France. Several religious orders in that country, especially the Jesuits, defied her law. He objected to an endowment of Jesuit colleges, and felt bound, acting on practical experience, to stand by the laws of England. That might prove to the right hon. gentleman the member for Bradford that he was extremely ignorant and required education. Well, he had been educated at Christchurch, which was founded by Cardinal Wolsey. ("Hear," and a laugh.)

Mr. M'LAREN thought, if the University was to be confined entirely to Ireland, a great injustice would follow. To make grants as proposed was, in his opinion, objectionable, and therefore he disapproved of that part of the bill.

Mr. MACARTNEY accepted the bill as a compromise, although he was not impressed greatly with its provisions.

Mr. FAWCETT preferred the Government bill to The O'Conor Don's, because it carried out result fees in a less objectionable manner.

Mr. PARKER, Mr. COURTNEY, and Sir G. CAMPBELL continued the debate, and the clause was then read a second time without a division.

Mr. FAWCETT moved an amendment striking out the words "out of moneys to be provided by Parliament," and substituting the words "out of the surplus funds of the Irish Church."

The CHANCELLOR of the EXCHEQUER explained that all that was now sought to be done was to start the scheme, leaving it to the present Parliament next session, or to a new Parliament, to make a more permanent arrangement. If it was then considered desirable to use the Church of Ireland's surplus or to throw a charge upon the Consolidated Fund it would be necessary to bring in a bill to effect the object.

In the end Mr. FAWCETT withdrew his amendment, and Mr. KAVANAGH moved another providing that the "other prizes" should include result fees. Sir W. HARCOURT availed himself of the opportunity to challenge the *bona fides* of the Government, declaring that they were "about to go to the country with a hollow sham."

The CHANCELLOR of the EXCHEQUER opposed the amendment on the ground that it would be equivalent to the endowment of denominational teaching.

Dr. PLAYFAIR replied that that principle had already been admitted by the Intermediate Education Act, which was working in a satisfactory manner.

Sir W. BARTTELOT contended that the two cases were not analogous, and reminded the House that the Intermediate Education Act was passed in a great hurry.

Lord F. FITZMAURICE insisted that the Intermediate Education Act amounted to denominational endowment, although the results were secular.

Sir G. BOWYER argued that if the amendment were accepted the effect would be to defeat the bill. He therefore recommended Mr. Kavanagh to withdraw it.

Mr. SULLIVAN thanked Mr. Kavanagh for the liberal spirit which animated his proposition.

On a division the amendment was rejected by 151 to 62.

Mr. ERRINGTON moved an amendment that rewards for absolute proficiency should be awarded only to such students as should have pursued their studies in a college in Ireland for at least six months preceding the period of examination. This would be an inducement to students to go to colleges and not private schools for "grinding" purposes.

Mr. LOWTHER opposed the proposition as likely to give rise to discord.

The amendment was eventually withdrawn.

Lord E. FITZMAURICE and other members subsequently withdrew amendments of which they had given notice, and the bill was passed through committee.

On Monday, on the report of the bill as amended, Mr. COURTNEY said that it would undoubtedly destroy the undenominational system of education which had existed for many years in Ireland; but he did not intend to go over that ground again. He would merely say that the amendments on the paper were directed to the practical improvement of the bill, and he hoped they might receive from Her Majesty's Government an attentive consideration.

After some remarks from Sir J Leslie, Mr. O'SHAUGHNESSY said, notwithstanding all the amendments which had been made, it still remained a very inadequate and very dangerous bill. It left the Roman Catholics of Ireland who might seek degrees at the new University under this disadvantage as compared with their Protestant brethren—the latter could receive instruction in Trinity College and the Queen's Colleges, while no provision whatever was made for the instruction of the Roman Catholics. That was a very great inequality which could not be defended on any ground whatever. There was a still greater danger under the bill, a danger which would have to be looked to very carefully by the senate—namely, that the prizes and scholarships would lead to a system of cramming, or, what was worse, to the teaching of University studies in intermediate schools, to the great injury of these studies and also of intermediate education.

The motion for the consideration of the bill was then agreed to.

Mr. NEWDEGATE, in rising to move to insert a new clause providing that the Senate shall make a report to Parliament annually, said he could find no instance in which, in a case of this kind, where provision was to be made for education out of public money, the House did not require an annual report. This bill was drawn in a very extraordinary manner; it was altogether a most anomalous measure.

Mr. J. LOWTHER said that the attention of the Government had been called to the subject, but it would be more in accordance with precedent that the provision should be in the charter. The charter in the Queen's University provided that the Chancellor or Vice-Chancellor shall annually furnish a report to the Lord-Lieutenant on the condition and the progress of the University. He should move to insert words providing that the Chancellor, or, in his absence, the Vice-Chancellor, shall annually furnish a report to the Lord-Lieutenant on the condition or progress of the University, and that a copy of that report be laid before Parliament. (Hear, hear.)

The clause was withdrawn.

Mr. COURTNEY, in another amendment, moved to increase the proportion of elected members from six to twelve, or one-third of the whole body. That alteration would not take effect for a considerable time, but it would tend to give the University a more independent life, by rendering it more free from the intrusion of the Government of the day and from the disturbing influence of party politics.

Sir J. M'KENNA spoke in opposition.

Sir J. GOLDSMID supported the proposal of the hon. member for Liskeard, which would have been still more in the interest of the University if it had gone further. At least one-half of the members of the Senate ought to be elected by the graduates.

After a brief discussion Mr. COURTNEY'S amendment was rejected by 104 to 32.

Sir J. GOLDSMID moved an amendment with the view of securing that of the Crown nominees to the Senate one-half should be selected from among the graduates of the University itself.

Mr. J. LOWTHER opposed the amendment as unnecessary and unduly trenching on the royal prerogative.

The amendment was negatived.

On the next clause,

Mr. J. LOWTHER moved the insertion of words to the effect that women graduates should not become members of the Convocation of the new university.

The amendment was agreed to, as was also another amendment proposed by Mr. J. Lowther to the effect that the members of the Convocation of the Queen's University shall be members of the Convocation of the University created by the bill.

On clause 9,

Mr. COURTNEY moved the omission of words providing that payment shall be made in respect of absolute and relative proficiency.

Mr. J. LOWTHER opposed the amendment.

The House divided. The numbers were—Ayes, 117; Noes, 26. Majority against the amendment, 91.

Mr. ERRINGTON moved the insertion of an addition to the effect that such exhibitions, scholarships, fellowships, and other prizes as may be awarded in respect of absolute proficiency should be paid only to students who should have pursued their studies in a college for at least six months of the twelve months immediately preceding the period of the examinations.

After a brief discussion, the amendment was withdrawn.

Sir J. LUBBOCK moved the omission of sub-section 4, clause 9. It contained an entirely one-sided provision, under which a student who had obtained a prize in any other University was debarred from competing for prizes in the Irish University, while students of the latter were at liberty to compete for prizes in the English or Scotch Universities.

After some observations the House divided—For the amendment, 30; against it, 111. Majority against, 81.

Mr. J. LOWTHER moved to add words providing that the Chancellor or Vice-Chancellor of the University shall draw up annually a report to be submitted to the Lord-Lieutenant, and afterwards placed before Parliament.

The amendment was agreed to.

Mr. COURTNEY moved to insert words providing that the Queen's University should not be extinguished until the House had before it the scheme of the Senate of the new University.

After a brief discussion,

Mr. COURTNEY withdrew his amendment in favour of the following, which was proposed by Mr. FAWCETT, and agreed to:—"Provided the Queen's University be not dissolved until the new University is in a position to confer degrees."

On the motion of Mr. J. LOWTHER, the following words were added:—"And the professors of the Queen's Colleges who are in office at the date of the said charter shall, so long as they hold office as such professors, continue to be styled University professors."

Mr. J. LOWTHER hoped the House would now consent to read the bill a third time. (Cheers.) As the bill had to go back to another place in order that the amendments should be considered, there was no time to be lost.

The bill was then read a third time amid cheers.

QUEEN'S COLLEGES.

On Friday the vote for the Queen's Colleges was taken, when Mr. SHAW said that though the Irish

members had allowed this vote to pass, not wishing to embarrass the attempt of the Government to initiate a new educational policy, it must be understood that unless a great change were made in the system, and unless these institutions were made more agreeable to the Irish people, these votes would be stoutly opposed hereafter.

Mr. COURTNEY thought that this warning ought to have been given when the House was in committee on the University Bill; while the O'CONOR DON doubted whether any change could make the colleges acceptable to the Catholics.

Mr. O'C. Power, Mr. O'Donnell, Mr. Parnell, and Mr. Martin spoke, and on a division the vote was agreed to by 130 to 27.

THE NATIONAL SCHOOL TEACHERS (IRELAND) BILL.

The House of Commons read this bill a second time on Monday, and went into committee yesterday, when Mr. LOWTHER explained that it was proposed to increase the salaries of the Irish national school teachers, and that pensions would be granted optionally to teachers at the age of fifty-five in the case of males and fifty in the case of females, and compulsory at the ages of sixty-five and sixty respectively. The increase in the salaries of the teachers would, speaking in round numbers, be at the rate of 10, 15, and 20 per cent. That, of course, would enable the teachers to make the contribution required by the bill. He would not detain the House by any further remarks, but would be prepared to give any further remarks, but would be prepared to give any other explanations that might be required. He begged to move that the Speaker do leave the chair.

Mr. COURTNEY said that the House had had some perfectly new facts that evening—something not in the bill. It was not only proposed to take a sum of nearly a million and a-half from the Irish Church surplus, but next year they were to have charges on the Consolidated Fund in order to enable the teachers to make provision for the pension fund. In Ireland the State paid nearly the whole of the teachers' salaries, but in England and Scotland the State contributed little or nothing. In England and Scotland the school teachers had no pensions; but they were provided with adequate remuneration, so as to enable them out of their own means to make provision for themselves by establishing an insurance fund. In conclusion the hon. member moved that the House should go into committee on the bill on that day three months.

After Mr. Meldon had spoken, Mr. CHARLEY hoped the Government, while redressing the grievances of Roman Catholics, would not forget the claims of their Protestant friends. He wished also to press upon Her Majesty's Government the claims of the poor Irish incumbents to relief from the surplus funds of the disestablished Irish Church.

Mr. NEWDEGATE complained that the bill was introduced on the 15th July, printed the same morning, and read the second time late at night, without discussion. Before any further portion of the Irish Church surplus was appropriated to educational purposes he insisted that the claims of the poor incumbents who had been deprived should be fairly considered. On that ground also he should object to this bill being proceeded with.

Mr. M'LAREN maintained that English and Scotch members had as good a right as the Irish members to say how the Irish Church surplus fund which had been created by Act of Parliament should be applied. He did not object to the proposed gift to the Irish teachers as unnecessary or too large, but as coming from a wrong source. The proper way to improve the salaries of the Irish teachers was to do as was done in England and Scotland—raise the necessary money out of the rates upon the houses and lands. Nothing could be more unfair than to pay a large additional sum, as they were told would be done next year, out of the Consolidated Fund in order to relieve the pockets of Irish landowners at the expense of the landowners of England and Scotland. (Hear, hear.) He should support the amendment of the hon. member for Liskeard.

Sir G. CAMPBELL held that there could not be a more appropriate destination of the Irish Church surplus than to apply it for purposes of education. He could not agree with those who thought it ought to be devoted to the relief of the clergy of the disestablished Church, many of whom he had seen in Scotland after they had "compounded and cut."

After further discussion the amendment was then withdrawn, and the House went into committee on the bill.

Clauses 1 to 6 were agreed to without discussion.

On Clause 7, Mr. COURTNEY objected to the fund taken out of the Church surplus being supplemented in an unknown manner, and said that he must take the opinion of the committee on the clause.

In reply to several speakers

The CHANCELLOR of the EXCHEQUER said the object of the provision was that the charge should be put on the Irish Church surplus. The amount of the proposed pensions had been carefully estimated by actuaries at 1,300,000*l.*; but there was some uncertainty in matters of this kind, however carefully the calculations might be made. There would be fluctuations, and it would be rather hard that in a year in which the amount drawn was in excess of the amount provided there should be a deficiency of funds. Therefore, a proviso was introduced that in such case an advance, which should be temporary, should be made out of the Consolidated Fund; but such advance was to be specially certified to Parliament.

Mr. FAWCETT said that the Chancellor of the Exchequer had not met the objections which had been made to the proposal—namely, that a charge was thrown on the Consolidated Fund. If in some years there was an excess of charge, why should it not be met out of the Irish Church Surplus Fund?

The committee divided. The numbers were:—For the clause, 71; against it, 16. Majority, 55. The clause was accordingly added to the bill.

The remaining clauses were agreed to.

On the schedule, in answer to Mr. Courtney, Mr. J. LOWTHER said that the general principle on which the pensions would be given was that the person contributing according to the various scales, would contribute one-fourth, and would receive three-fourths.

The schedule was agreed to, the bill passed through committee, and ordered to be reported, amid cheers.

The House having resumed, on the motion of Mr. J. LOWTHER, the bill was considered, read a third time, and passed, amid renewed cheering.

SELF-GOVERNMENT IN THE ESTABLISHED CHURCH.—THE BISHOP OF CARLISLE'S BILL.

The following is the draft of the bill laid by the Bishop of Carlisle on the table of the House of Lords:—

"A bill intituled an Act to provide facilities for the amendment from time to time of the rites and ceremonies of the Church of England.

"Whereas it is expedient that, while the faith and doctrine of the Established Church of England remain unaltered, increased facilities should be given for the regulation from time to time of the rites and ceremonies of the said Church, as the changes of circumstances may seem to require: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—1. This Act may for all purposes be cited as 'The Rites and Ceremonies Act, 1879.' 2. This Act shall extend to that part of the United Kingdom called England, and to the Channel Islands, and to the Isle of Man. 3. The presidents and other the bishops and clergy of the Convocation of the Provinces of Canterbury and York (by and with the authority of the Queen's Majesty, signified to them in such manner as Her Majesty shall see fit) may from time to time prepare and lay before Her Majesty in Council a scheme for making such alterations in and additions to the rubrics and directions contained in the Book of Common Prayer, and for providing such additional services and prayers to be used in public worship, as may from time to time seem to them to be required. Provided that no such scheme as aforesaid shall be laid before Her Majesty in Council unless or until the same shall have been agreed to by each of the two Convocations as aforesaid, and be certified by Her Majesty the Queen under the hands and ecclesiastical seals of the presidents of both the said Convocations. 4. When any such scheme as aforesaid shall have been laid before Her Majesty in Council, the same shall forthwith, if Her Majesty shall see fit, be laid before both Houses of Parliament, if Parliament be then sitting, or, if Parliament be not sitting, then within twenty-one days after the beginning of the then next ensuing session of Parliament. 5. In case either House of Parliament shall, within forty days after any such scheme as aforesaid shall have been laid before such House, present an address to Her Majesty, praying Her Majesty to withhold her consent from such scheme, no further proceedings shall be had with respect to such scheme during the then session of Parliament. 6. In case neither House of Parliament shall within the said period of forty days present such an address to Her Majesty as aforesaid, it shall be lawful for Her Majesty in Council to make an order ratifying the said scheme, and specifying the time when it shall take effect. 7. In any order made by Her Majesty in Council under the authority of this Act it shall be sufficient to refer to this Act without reciting any of the provisions of this Act. 8. Every such order shall, as soon as may be after the making thereof by Her Majesty in Council, be published in the *London Gazette*, and so soon as any such order shall be so gazetted, it shall, in all respects and as to all things therein contained, have and be of the same force and effect as if the same were included in and enacted by this Act. 9 In all editions of the said Book of Common Prayer, the rubrics, directions, and additional services and prayers shall be printed according to the amendments made under the authority of this Act, and all Acts of Parliament relating to the Book of Common Prayer shall be construed to refer to such book so printed. 10. A copy of every Order of Her Majesty in Council made under this Act shall be laid before each House of Parliament within forty days after the making thereof, if Parliament be then sitting, or, if Parliament be not then sitting, within twenty-one days after the beginning of the next ensuing session of Parliament. 11. Nothing in this Act contained shall be construed to repeal or alter the Act (25 Henry VIII., c. 19) commonly known as 'The Act of the Submission of the Clergy,' or any part thereof."

METHODISTS "AND" NONCONFORMISTS.

(From the *Methodist Recorder*.)

A visit to the Methodist Conference from the ministers of the various Nonconformist churches of the town in which it is assembled has now happily become an established usage. The time of the Conference is precious, but Christian courtesy is more precious, and brotherly love and union are incomparably more precious still; and the time which is spent in these interchanges of fraternal greeting and affection is not only pleasantly but most profitably spent, and is admirably in unison with the purpose and mission of a body that has always professed to be the friend of all and the enemy of none. There was a time when the external relations of Methodism, both to Conforming and Nonconforming Churches, were anything but cordial. We stood very much alone in cold and distant isolation, and perhaps were not altogether without blame for the loneliness and solitariness of our position. By the Established clergy, with few but happy and honourable exceptions, we were looked down upon as sectaries and schismatics, intruders and interlopers, assuming an office to which we had no valid pretensions, and exercising a ministry that was unhallowed and unauthorised. If our Church status and authority were acknowledged at all, it was with patronising condescension. We were at the best an inferior and irregular body. By Dissenters we were regarded with repugnance and asperity as time-servers. Our ecclesiastical polity was denounced as narrow, arbitrary, tyrannical; our people were pitied as priest-ridden. We were the victims of autocratic rule, of despotic government, afraid to speak and act independently. Our position of political neutrality, our traditional policy of abstinence from ecclesiastical controversy, was assailed with acrimonious vehemence as feeble-spirited and cowardly. All this has passed away. A more cordial and respectful feeling has arisen. Methodism is too great and powerful a thing to be contemptuously ignored. It has grown to be a vast power which must command attention, if not respect. We welcome with unfeigned satisfaction the growth of this better feeling on all sides. By the clergy, as a body, we have not, it is true, yet received any official recognition. No deputation from the episcopal bench has yet honoured us with a visit. They are hampered by legal restraints. Individual clergymen have shown us courtesy and friendly greeting, proposals have been made in diocesan councils for absorption; but beyond this the Church of England holds itself proudly and coldly aloof from intercourse with Dissent.

The introduction of ministers of other denominations is now looked forward to as one of the pleasantest episodes in our Conference proceedings, and never has any deputation received a more cordial welcome than that which was headed by Mr. Dale, of Birmingham. The address was most felicitously phrased, and indicated the graceful and skilful hand of him by whom it was read. Nothing could exceed the heartiness with which the President expressed the greeting of the Conference, and Mr. Arthur and Dr. Punshon were in their happiest and best mood in their eloquent utterances. The speech of Mr. Dale was listened to with profound respect, on account of the eminent position of the speaker, of his great local influence and celebrity, his world-wide fame as a preacher, and the witness and warning which he bore. His words were the more weighty, because the words of one who is not given to compliment and flattery, but who is frank and fearless in his outspokenness and honesty. He reminded us that the class-meeting was an institution which we held in trust for the common behoof and benefit of all the Churches of Christ, and charged us to be faithful in the maintenance of it. Every church, perhaps, has some special function to perform, some special aspect of truth to present, some peculiar and particular purpose to subserve in the general economy of Christendom, and this he looked upon as the distinctive peculiarity which Methodism had to conserve and to guard for the common good of all. At a time when the attachment of our own people to this central ordinance of Christian fellowship is apparently waxing cold, when there is a growing distaste and disrelish for organised and systematic Christian communion, when it is the fashion in certain circles of false gentility and refinement to speak in terms of disparagement of the class-meeting as obsolete and antiquated, when we are indulging in ungrateful and unworthy complainings, and are speculating whether we cannot do without the class-meeting, whether we have not outgrown it and do not want something better, we regard this cautionary testimony of Mr. Dale as most precious. Other people look up to it with admiration and envy as the secret of our strength and the bulwark of our security, and we in our ingratitude and folly are in danger of surrendering it. Shame upon us if we do. We should be recreant to our solemn trust, and should perpetrate an injustice to the universal Church.

Mr. Dale also referred to the great prominence which Wesley gave to the teaching concerning the office and work of the Divine Spirit in the conversion of the sinner and the perfected sanctification of the believer as another of the great inheritances specially entrusted to us, and which we are bound to preserve and defend. We thank Mr. Dale for these timely warnings and counsels, and hope we shall as a people duly ponder them. We are in danger of losing our glory in this matter.

Other Churches are proclaiming this glorious doctrine and entering into this blissful experience—while we are in peril of betraying our trust and forfeiting our blessing.

THE *RECORD* ON MR. MARTEN'S ACT.

(From the *Record*, Aug. 8)

There is no doubt that the history of Mr. Marten's "Public Health" Bill is both instructive and alarming, not without some infusion of the ridiculous, as told in a long and interesting leading article in the *Times*. We therefore propose to give a condensed summary of that article, partly with a view to the doubtful position in which it places the Burial question, and partly to quiet the alarms expressed by some of our friends that Convocation, acting in concert with the Home Secretary, might safely repeat, with regard to the Ornaments Rubric, the tactics practised with so much success to the confusion of the Liberationists.

The *Times* characterises Mr. Marten's Public Health (Interments) Act, 1879, as a measure on its face modest almost to excess. Mr. Marten professes to amend the law as to those "little sanitary appliances" known as "mortuaries." It amends the law by treating cemeteries as a sort of offshoot of mortuaries. Whatever provisions Parliament had considered expedient in respect of mortuaries are by it made law in respect of that other "place for the interment of the dead, in this Act called a cemetery." As the local sanitary authority was permitted by the Act of 1875 to establish mortuaries for the *temporary* reception of the dead, so by the bill of 1879 it is to be permitted to establish mortuaries for their *permanent* reception. By way of afterthought it seems to have occurred to the author of the bill that an Act already existed on the subject of cemeteries. Accordingly, by a line at the end of his own bill, he incorporated bodily the Cemeteries Act, 1847. There his labours ended.

After quoting from the *Times* the *Record* adds:—Already, Mr. Osborne Morgan and Mr. Carvell Williams are exulting in the thought of the total omission of any provision for securing to the parochial clergy fees for the interment of Churchmen in the proposed ceremonies. It is observed:—"We can quite believe that some way will be found of paying for clerical work, if clerical work be done. But any such payment out of general funds will be matter of grace, not of right. We are not sure that the present recipients of burial fees will be best pleased when they find that they have thus been experimented upon by their particular friends without their leave asked, leaving them to the mercy or benevolence of a local sanitary authority." We believe that the apprehension that the Government would avail themselves of any such clever Parliamentary tactics to pass the Convocation Rubrics Bill, may be dismissed as groundless. But the fact that bills can be placed on the Statute Book without being debated, ought to awaken the friends of the Church of England to the danger of such Parliamentary tactics.

MORE RITUALISTIC PROSECUTIONS.

(Before Lord Penzance, as Dean of Arches, on August 9.)

PERKINS *v.* ENRAGHT.

This was a suit instituted under the provisions of the Public Worship Regulation Act, 1874, against the Rev. Richard William Enraght, M.A., incumbent of Holy Trinity Church, Bordesley, near Birmingham, for alleged offences, as regarded excess of ritual, against the laws, canons, and rubrics of the Church of England.

Mr. Jeune was counsel for the promoter.

The rev. defendant was called within and without the court, but was neither present personally nor represented by counsel or proctor. The proceedings were, therefore, conducted in his absence.

Mr. Alfred C. Hooper, the registrar of the Diocese of Worcester, deposed that there was a new and separate parish in that diocese known as that of the Holy Trinity, at Bordesley, near Birmingham, of which the Rev. Richard William Enraght, M.A., was vicar and incumbent. Mr. Enraght was licensed to the cure in 1874. On April 25 last witness received a representation, under the provisions of the Public Worship Regulation Act, a copy of which he forwarded to the defendant. No answer had been received. His clerk had personally served the defendant with notice of these proceedings at his vicarge.

Mr. John Perkins, the promoter, was then called, and stated that he had been the people's churchwarden at Holy Trinity, Bordesley, for two years, and he produced a plan and photograph of the interior of the church. He was personally present at the celebrations of the Holy Communion on certain days in November, December, and February last. On all those occasions there were lighted candles on the Communion table, and they were not required for purposes of light. The celebrant, or officiating minister, who was sometimes Mr. Enraght, and at other times Mr. Elwyn, his curate, wore an alb, chasuble, and biretta during the service. The elements were carried to the Communion table by choir boys, and water and wine were mixed in the chalice, and in that state administered to the communicants. Wafers, in place of bread, were given to the communicants. Witness, on one occasion, went into the vestry and asked the curate to allow him to see the bread administered at the Communion service; but he declined. Witness, upon that day partook of the sacrament, and he produced a wafer similar to those then administered to the communicants. At all the services in question the celebrant, either Mr. Enraght or his curate, stood with his back to the congregation, who were quite unable to see the manual acts of consecrating the bread and wine. During the prayer of consecration Mr. Enraght bowed very low and went down several times on his knees. He elevated the cup above his head in the course of that prayer, and he made the sign of the cross in the air with the cup and paten while delivering the elements to the communicants. The *Agnus Dei* was sung at the end of the prayer of consecration. At the absolution, and again at the benediction, the vicar turned round and made the sign of the cross in the air to the congregation; and he remained standing while saying the confession in the Communion office.

Lord Penzance said he was not aware that the charge of standing during the confession had yet been made the subject of any decision by the Ecclesiastical Courts.

Mr. Jeune thought it had been incidentally dealt with in the case of Mr. Tooth, but at all events the rubric was clear on that point, for it said, "Then shall this general confession be made in the name of all those that are minded to receive the Holy Communion, by one of the ministers, both he and all the people kneeling humbly upon their knees."

The witness, Mr. Perkins, resuming, said: At each service Mr. Enraght, the incumbent, kissed ceremonially the book from which he had read the Gospel for the day. Prior to each service the clergy and the choir went in procession round the church singing hymns, and preceded by three banners, and by an acolyte dressed in a cassock and cotta, bearing a metal cross.

Lord Penzance: Pray, what is a cotta?

The witness said a short, embroidered surplice, reaching to the waist. He concluded his evidence by stating that there was a cross about 3ft. high on a ledge on the Communion table; that it had been there, at least, five years to his knowledge; and that he knew of no authority or faculty for its appearance there.

Mr. Jackson, another parishioner, who had attended the church since 1861, corroborated the evidence of Mr. Perkins, and stated that the ritualistic character of the services dated from 1876. The church was originally built in 1826. The cross was not on the Communion table when the present vicar was inducted.

Mr. Jeune then said he proposed to prove that the wafer produced by Mr. Perkins was not, as the rubric expressed it, "bread such as is usual to be eaten."

Lord Penzance: That is perfectly obvious to the eye; but do not let me stop you proving it.

Mr. John Perkins was called.

Lord Penzance: Is this gentleman an expert in such matters?

Mr. Jeune: Yes, my lord, he is a baker.

Mr. Perkins proved that the wafer was unleavened and was not "bread such as is usual to be eaten."

Formal proof of the service of the notice of that day's hearing upon the defendant having been given,

Mr. Jeune said that was the case for the promoter.

Lord Penzance said the facts and offences alleged in the representation had been very clearly proved, and he should accordingly order a monition to issue against the defendant (Mr. Enraght) to discontinue them in future. He should also order the removal of the cross from the Communion table. Mr. Enraght must pay the costs of the proceedings.

(Before Lord Penzance, as Judge of the Chancery Court of York, sitting at the House of Lords, August 9.)

DEAN AND OTHERS *v.* GREEN.

This was a proceeding taken with the consent of the Bishop of Manchester by three parishioners of the parish of St. John's, Miles Platting, in that diocese, against the Rev. Sidney F. Green, M.A., the incumbent, under the provisions of the Public Worship Regulation Act (37 and 38 Vic., cap. 85), in regard to certain offences against the ecclesiastical law.

Mr. Jeune was counsel for the promoters; the reverend defendant, who had had due notice of the proceedings, appeared neither personally nor by counsel, and the cause was consequently decided in his absence.

The case was heard on June 10 last, when Lord Penzance condemned the defendant for offences against the laws ecclesiatical in the mixing of water with wine in the administration of the Sacrament, the use of lighted candles on the Communion table when not required to give light, the wearing of a stole and girdle and other unauthorised vestments, the prostration before the elements during the prayer of consecration, the undue elevation of the cup and paten, the making the sign of the cross during the administration of the Sacrament, the taking of the eastern position, the washing, as an act of ceremonial, of the cup after the Communion, and the placing of a large brass cross on a ledge over the holy table. There was also a charge as to a baldacchino, but it was not gone into. A monition was accordingly issued against the defendant to abstain from these unlawful practices in the future.

Mr. Jeune now stated that the monition had been utterly disregarded, and he had to apply under the 13th section of the Public Worship Act for an order of inhibition against the defendant. The section provided, in effect, that obedience by an incumbent to a monition or order of the bishop or judge should be enforced, if necessary, by an order inhibiting the incumbent from performing any service of the Church or otherwise exercising the cure of souls within a term, not exceeding three months; that at the expiration of that time the inhibition should not be relaxed until the incumbent undertook, in writing, to pay due respect to the monition; and that if the inhibition remained in force for three years without the incumbent so undertaking his benefice should become void.

Lord Penzance accordingly directed the issue of an order inhibiting the defendant, Mr. Green, from performing any service of the Church or otherwise officiating as a clergyman for the space of three months. He condemned him in the costs of the suit.

CHURCH AND DISSENT IN BIRMINGHAM

The *Guardian*, in its recent article on the Birmingham School Board, took occasion to remark on the godlessness and criminality of the great Midland town, and hinted that, not only in respect to its political and educational sympathies, but also in its religious and moral condition, Birmingham is what it is because of the non-success of the Church of England within its borders. Birmingham is a stronghold of Dissent and Radicalism. Of course, our contemporary does not say, "and, therefore, it is exceptionally godless and criminal"; but the effect of the article is to produce the impression that some such conviction and conclusion must be in the writer's mind. The facts of the case are significant and worth consideration. Birmingham contains a population of 343,787. The provision made for public worship is for 102,158 persons—a provision miserably inadequate and sadly indicative of the unspiritual character of a large proportion of the inhabitants. In the last report of the Midland Association of Baptist Churches there is a condensed and yet full account of the manner in which this provision has been made. There are the following places of worship with the annexed sittings in the borough:—

	Places.	Sittings.
Established Church	42	47,315
Dissent	111	54,843
Total	153	102,158

The order in which the several Dissenting denominations have contributed to these totals is:—

	Places.	Sittings.
Baptists	19	10,860
Independents	13	8,290
Methodists:—		
Wesleyans, &c., &c.	47	20,166
Unitarians	6	3,282
Roman Catholics	7	3,200
	&c., &c.	

This is so far satisfactory. The figures show that Evangelical religion has great influence over attendants on public worship—the three great sections of Evangelical Nonconformity in England, the Baptists, Independents, and Methodists, being the chief representatives of Dissent. But the question immediately arises, what progress has been made since the Public Worship Census of 1851? Mr. Horace Mann, in his oft-quoted report, gives the statistics under the head of Poor Law Unions, while the inquiry from which the above facts are obtained was conducted within the limits of the borough of Birmingham. It is beyond our powe r to give the details of the actual provision made for accommodation in places of worship in 185 1 within the limits of the inquiry, the results of which we have reported. But if we take the religious statistics of Birmingham—population 173,951—and Aston—population 63,852—we have the means of ascertaining near enough for our purpose the state of matters in 1851. These two unions contained in 1851 a population of 240,803, while the borough of Birmingham contained 232,841 inhabitants.

Dealing with the matter thus roughly, and acknowledging that we can attain only to approximate accuracy, we find that in 1851 the provision made was:—

	Places.	Sittings.
Established Church	35	35,316
Dissent	53	38,274

Comparing this with the figures for the present time, it will be seen that the rate of increase in sittings has been:—

Established Church	33 per cent.
Dissent	43 ,,

We do not care to analyse the statistics of Nonconformity, though there is much to gratify us in the increase of Evangelical Dissent in Birmingham. Our readers will rejoice to learn that the Baptists have contributed their full share to the increase of sittings in Nonconformist places of worship. The statistics of our places of worship at the two periods stand thus:—

	Places.	Sittings.
1851	15	7,340
1879	19	10,860

These facts justify the statements that the Church of England in Birmingham is an egregious failure; that there the parochial system has completely broken down; that if Dissent had not supplied the lack of service on the part of the Established Church, Birmingham would have been comparatively destitute of accommodation for public worship. The Church of England supplies 47,315 sittings for 343,787 persons. And yet it claims to be the Church of the nation! Its clergy will not allow that anyone is exempt from their spiritual—or rather ecclesiastical—oversight. If the State-

Church principle alone had been in operation, and none but ancient parish churches now existed in Birmingham, the provision made would have been a miserable mockery of the needs of the borough. As it is, and after Church of England Voluntaryism has done well, if not nobly, what are 47,315 sittings among 343,787 inhabitants? We ask the *Guardian* whether the Established Church is not impotent in Birmingham, totally unable to make provision for its manifold spiritual needs? Birmingham, like the United Kingdom generally, has outgrown the Church of England; Voluntaryism has done all that has been accomplished since 1851 in providing places of worship for the people; and the evidence proves that the Voluntaryism of State Churchmen is less effective than the Voluntaryism of Free Churchmen. It is, we freely allow, to be regretted that more has not been done by Nonconformists. From 1851 to 1871 Birmingham increased in wealth as well as in population. In round figures the increase in Dissenting places of worship was nearly equal to the increase in population. But it ought to have been larger. There may be few very wealthy men among Birmingham Nonconformists; but there are many well-to do men, men of ample means, who might and should have done much more than has been done in missionary work at home. We rejoice to see that Baptists and Congregationalists have united in securing a report of the religious statistics of Birmingham. A gross total of 102,158 sittings in places of worship in a town of 343,787 inhabitants is a loud call to aggressive evangelistic enterprise. Could not the three denominations—the Baptists, Congregationalists, and Methodists — agree upon a well-considered aggressive effort, each occupying allotted districts, and, by a wise disposal of the means and agencies at their command, place the opportunity for worshipping God and hearing the Gospel of His grace within easy reach of every inhabitant of Birmingham?—*Freeman.*

THE BISHOP OF SALISBURY ON THE ESTABLISHED CHURCH.

The Bishop of Salisbury on Friday held a visitation at Dorchester. A correspondent of the *Pall Mall Gazette* writes:—"Although the bishop is seventy-six years of age he appeared in excellent health. There was a very numerous attendance. His lordship in the course of his triennial charge, the delivery of which occupied an hour and a-half, said that he regarded the general condition of things in Europe as respected religion as very alarming; for vast numbers of people were under the influence of widespread revolutionary propaganda, and were throwing off the restraints of religion on every side. Moral and social order was more or less being cast away. Italy, France, Germany, Russia, were feeling the exertions of a society bound together to overthrow property and to set up an impossible equality, which meant social chaos. Religion had been the mainstay of nations, and to religion they must look as the great upholder of the sacred interests involved in these things. But they must not look to Rome, which was narrowing its empire, and instead of guiding the march of civilisation endeavoured to gag and impede it. The Romish religion had not saved Spain nor Italy nor France from a deep and widespread unbelief, which had sapped the very foundations of national existence. And it was to be feared that the cold philosophy of Germany was little to be looked to to leaven the mass of Socialism and scoffing infidelity. Nor could hey look to Russia, with her hitherto easily obedient and paternally-governed people, and her outwardly beautiful religion; for it was there more than anywhere else that the struggle was raging, and the religion of irreligion and the doctrine of secret murder were met by the equally stern severity of military operations. He had no doubt that in the Anglican Church lay the best hopes of retaining the supports of human society. The religion of the Anglican Church contained all the elements of truth in its teaching and organisation. But it was of the utmost importance she should be true to herself and to the great blessings of primitive truth and apostolic order which she possessed. She must not ape the external tokens, still less the corrupt practices and doctrines, of Rome, nor imitate the chilliness of Nonconformity, reducing the Sacrament to the level of a mere expression of faith and sentiment only, instead of a mysterious means and indubitable pledge of Divine nearness. Nor must she yield up the mysteries of creed and Scripture to the Rationalism which would explain away all that was supernatural, and which if not supernatural was nothing and worth nothing. The bishop said that on the whole there was much cause for encouragement in England. Referring to the Ridsdale case, he pointed out that the mixture of wine and water in the chalice was commonly adopted in the early Church. In the Purchas case it was laid down that the service of the Holy Communion was not only a guide but a sufficient guide. The words sounded very moderate, but they had an immense significance; for they made every reticence of the Prayer-book into a negative law of no less force and consequence than the clearest affirmative directions which it contained. He could not but regard this decision as a needless and wrongful limitation of the liberty of the clergy in a point very dear to many, and forming an undoubted link with the usage of the Primitive Church. But, much as he regretted it, he bowed to it, and recommended, whenever the point was brought before him under the Public Worship Regulation Act, his clergy to do the same. He believed it to be a loss, but not one that vitiated the Divine grace of the Holy Communion, and the consequences of which were in no degree comparable with those of disunion and disestablishment. He considered it to be not nearly anything like the loss which would follow the breaking up of the traditional Establishment of the Church. The prospect of unity was now greater than in the critical times of 1549, 1552, 1559, 1604, and 1662. The grace and the Holy Spirit of God working among them was a deeper and diviner thing than the vestments of the second year of King Edward VI.

THE CHURCH CONGRESS OF 1879.

The programme of the Church Congress, to be held at Swansea on Oct. 7, 8, 9, and 10, is now arranged, and the following will be the order of the subjects with the names of readers and speakers:—

1. "The causes of, and remedy for, Dissent: Home Reunion"—Bishop of Winchester, Canon Curteis; Earl Nelson, the Rev. James Wareing Bardsley, the Rev. W. R. Clark. 2. "Missionary work of the Church: (*a*) among the Jews, (*b*) in India"—the Rev. Dr. Edersheim (*a*), the Rev. J. L. Wyatt, (*b*); the Rev. H. A. Stern (*a*), the Rev. Dr. Margoliouth (*a*), the Rev. J. B. Whiting (*b*). 3. "Church work among our seafaring population, afloat and on shore"—the Bishop of Nottingham, Canon J. Scarth; the Rev. Dr. Moore, Admiral Ryder, the Rev. G. Venables. 4. "Lay work in the Church: Lay Evangelists and Readers: The perpetual Diaconate"—Mr. J. M. Clabon, Canon Garbett; Bishop of Sodor and Man, Mr. J. Shelley, Mr. H. C. Raikes, M.P. 5. "Church Temperance Work"—Canon Ellison, Mr. J. Coke Fowler; Lord Aberdare, Mr. Mark Knowles, the Rev. J. Horsley. 6. "How can the Church best gain and retain her influence over the young? (*a*) Sunday schools and public catechising. (*b*) Associations for the young of both sexes."—The Rev. C. A. Jones (*a*), Mrs. Townsend (*b*); Mr. H. G. Heald and the Rev. R. W. Randall (*a*), the Rev. R. J. Ives (*b*). 7. Parish organisation for (*a*) rich town parish, (*b*) poor ditto, (*c*) compact country parish, (*d*) scattered ditto"—Canon Butler, the Rev. Prebendary Cadman; the Rev. R. C. Billing (*b*), the Rev. Dr. Miller (*c*). 8. "Best means of promoting internal unity in the Church"—Canon Ashwell, Canon Ryle, the Rev. Dr. Ross; the Rev. W. J. Knox-Little, Mr. L. R. Valpy, Canon Barry. 9. "The Ministry: (*a*) The supply. (*b*) Preparation of candidates. (*c*) Subsequent training of young clergy"—Canon Furse, the Dean of Llandaff, the Rev. R. B. Girdlestone; Canon Norris, the Rev. W. B. Barlow. 10. "Ecclesiastical Courts and Final Court of Appeal"—the Bishop of Oxford, Mr. W. Phillimore, D.C.L., the Rev. R. P. Blakeney, D.D.; the Rev. B. Compton, Mr. F. H. Jeune. 11. "Clergy Discipline"—the Rev. Chancellor Espin, Canon Hoare; Canon Gregory, the Archdeacon of Brecon, the Rev. J. Bardsley. 12. "Church Synods and Conferences"—the Dean of Lichfield, Mr. F. H. Dickenson, the Rev. G. Greenwood; Mr. A. J. B. Beresford Hope, M.P., the Rev. G. A. Chadwick. 13. "Church Music"—the Rev. T. Helmore has been invited to read a paper. 14. "The Maintenance of Voluntary Schools, and the best means of promoting Religious Education in them and Board Schools"—Canon D. Melville, Mr. Birley, M.P.; the Rev. Jos. Bardsley, the Rev. C. J. Thompson, Mr. A. Mills, M.P. 15. "The Church in Wales with reference to—(*a*) The difficulties of bilingual parishes; (*b*) The special education and training of the clergy"—Canon E. Lewis (*a*), the Rev. W. H. Davey (*b*); Canon G. Griffiths (*a*), the Dean of Peterborough (*b*). 16. "The Welsh Church Press, the Literature of Wales, and the Church's Duty towards the Welsh reading classes"—Mr. Titus Lewis, F.S.A., the Rev. D. Williams (Llandyrnog); Archdeacon Smart, the Rev. D. W. Thomas. 17. "Higher and Intermediate Education in Wales"—the Bishop of St. Asaph, Principal of Jesus College, Oxford; the Rev. Chancellor Phillips, the Rev. D. J. Davies. 18. "The Past and Present Condition of the Church in Wales"—the Bishop of Bangor, Canon Bevan, the Dean of Bangor; Lord Aberdare, the Rev. T. Walters, D.D. 19. "Religious Benefits from Recent Science and Research,"—the Rev. Professor Watkins, the Rev. Professor Pritchard; the Rev. Brownlow Maitland, the Rev. Professor Stanley Leathes, Mr. G T. Clark. 20. "Hymns and Hymn Books"—the Rev. J. Ellerton, the Rev. D. Campbell; Bishop of Sodor and Man. 21. "Devotional Subject: The Epistle to the Ephesians, in its practical bearing on the Christian Life"—the Bishop of Bath and Wells, the Dean of Chester, the Rev. H. Scott Holland, the Rev. J. B. M'Clellan; Mr. H. F. Bowker, the Rev. M. E. Welby, the Rev. R. M. Benson, the Rev. W. H. M. H. Aitken.

On the last day there will be two working-men's meetings, at one of which the speeches will be in English, and at the other in Welsh. In the above list the names of the readers of papers are given before the semicolon, and the names of the selected speakers after it.

ECCLESIASTICAL MISCELLANY.

The Methodist Conference was dissolved on Friday. The later proceedings were of no public importance.

The Bishop of Llandaff, in opening a new church at Cardiff on Tuesday, stated that a considerable number of Dissenting ministers were applying to him for ordination.

The *Golos*, speaking of the rumours respecting the amelioration of the condition of the Old Believers, says that these will fill the hearts of the Staro-obriadsi with joy, and increase their love and attachment to Russia, their native country. This sect, moreover, numbers, it adds, no fewer than 12,000,000 good and true men in Russia alone, not counting those residing abroad.

CONVOCATION.—On Monday Mr. Holt asked the Secretary of State for the Home Department whether the Government had received any report of proceedings recently taken in the Convocation of either province, under the letters of business issued by the Crown, on the subject of the fourth report of the Ritual Commission; whether it was true that the two Convocations were not agreed in the recommendations made in their several reports with reference to the ornaments rubric; whether these reports would be laid before Parliament before the close of the session; whether any draft bill had been submitted to the Government for consideration by the Convocation of either province; and, if so, whether it met with their approval and would be laid before Parliament before the recess; and, generally, whether the Government intended to take any and what further action in respect of those reports of Convocation. Mr. Cross said no reports had been received by Her Majesty's Government of the proceedings recently taken in the Convocation of either province. He believed it was true that the two Convocations had not agreed in the recommendations made in their several reports with reference to the ornaments rubric. In regard to the question generally, the hon. member would not expect him to give an opinion upon it until after the Government had had time to consider the questions involved.

CONVOCATION AND THE ORNAMENTS RUBRIC.—A correspondence has just passed between the Archbishop of Canterbury and the Council of the Church Association on the subject of the new ornaments rubric proposed by the Convocation of Canterbury. After defining the dress to be worn by the officiating clergyman, the proposed revision agreed to by both Houses contains the following clause:—"No other ornament shall at any time of his ministration be used by him contrary to the monition of the bishop of the diocese." A statement has been publicly made by the Rev. Berdmore Compton that the design of the bishops was to remove the obstacle in the way of congregations which have hitherto postponed the introduction of the vestments, and leave it to their option; and also that the majority in the Lower House of Convocation, when the bishops' addition to the ornaments rubric was accepted, was distinctly obtained on the faith of episcopal professions of an intention not to oppose the use of vestments when desired by a congregation. The point being "a matter of deep anxiety to many devoted members of the Church of England," the council of the Church Association solicited his grace to make a public statement as to whether this was a faithful representation of the facts of the case. His grace has just sent a reply to Mr. Andrews, the chairman of the council of the Association, in which he says he "has no hesitation in answering that Mr. Berdmore Compton does not accurately represent the facts of the case"; and his grace remarks that the revision is "perfectly clear and intelligible in itself," and no one has any authority to add to it or explain it away. The archbishop adds: "Respecting what Mr. Berdmore Compton calls 'episcopal professions,' on the faith of which he is represented as stating that the Lower House of Convocation adopted the proposed amended form of the rubric—these 'professions' must be sought in the statement made by me in the name of my episcopal brethren at the conference of the two Houses of Convocation on the 4th of July, 1879, and I have no knowledge of anything having been stated by the Bishop of Lincoln or any other of my episcopal brethren which can be construed in the sense of the extract you have given me from Mr. Berdmore Compton's letter."

DR. CUMMING.—A meeting of the congregation of the Scotch (Established) Church, Crown-court, was held last Friday, when it was announced by the elders that the Rev. Dr. Cumming, having been ordered by his medical advisers to give up all active mental work, had placed his resignation in the hands of the kirk session on the previous Friday; and it was with no ordinary feelings of emotion and sorrow that it had been received and accepted by them. The duty having thus devolved on the kirk session to arrange for the continuance of the ministry, this meeting was summoned. After a statement by the elders of the financial position of the church, the following resolution was unanimously carried:—"That it is desirable to appoint a minister to this church, and that the session take steps to procure a suitable successor to the Rev. Dr. Cumming, and in the meanwhile to request the representatives of the Church of Scotland to furnish a supply of ministers worthy to maintain the high reputation which that church has hitherto sustained in London." The elders were also requested to convey to the Rev. Dr. Cumming expressions of the deepest regret and sympathy. It was then announced that arrangements had been made for the usual Sabbath services, and that the schools in connection with the church would be continued as heretofore. We understand that the amount subscribed to the fund for Dr. Cumming is at present about 1,500*l.*, but it is the wish of the trustees to raise it to 4,000*l.*, wherewith to purchase an annuity, —*Record.*

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By order,
HY. WILLIAMS, Secretary.

Dated 9th August, 1879.

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The Nonconformist.

WEDNESDAY, AUGUST 13, 1879.

THE WEEK.

THE latest news from the Cape does not hold out much prospect of a speedy termination of the Zulu war. It would seem that Lord Chelmsford's precipitate retirement from Ulundi after his victory over the King's army was misinterpreted by the Zulus. Though great numbers have submitted, they are mostly the tribes on the coast, and nearly all the fighting men are in the northern districts of Zululand with the King, who shows no present signs of submission. "If Cetewayo holds out," says Mr. Forbes, "the trouble and expense will continue. It is useless to think of putting up puppets in his stead. The British bayonets must support these for an indefinite period, and the British bayonet means British taxation wasted in futility. Cetewayo alone can sway Zululand, and no peace is worth having unless he is dead or consenting." It now turns out that the King's recent offers to treat were *bona fide*, and that in consequence of the many repulses of his proposals he is bent on a desperate resistance. Sir Garnet Wolseley has two plans in view. One is to reoccupy Ulundi, for which orders have been given, and to summon there all the Zulu chiefs, to whom will be explained his scheme of pacification, which is said to embrace the division of the whole country into a number of independent territories, ruled by separate chiefs controlled by British residents. The second alternative is the policy of *Divide et impera*, setting one tribe against another, and inducing the Swazis to fight against Cetewayo on the north-west, and Oham to attack his brother's forces in the central districts. The suggestion of this cruel policy, which no emergency can justify, shows how great is the influence which Cetewayo is still able to wield in Zululand and the difficulties that Sir Garnet Wolseley has yet to overcome before his task can be satisfactorily accomplished.

All haste is being made in winding up the business of the Parliamentary session. The Home Rulers, satisfied with the concessions offered to them in the Irish University Bill, abandoned obstruction, and the remaining estimates were disposed of on Friday night. At Saturday's sitting the Appropriation Bill, which embodies all the supply votes, was brought in and read a first time amid cheers of relief by the few members who remain at Westminster. It was read a second time on Monday night. Ministers have now a clear course for the measures that must be passed, which include one for continuing the Corrupt Practices at Elections Act; and when this perfunctory work has been done, and the Lords have ratified the legislative decisions of the Lower House, the prorogation will take place on Friday next. Whether the present Parliament will meet again is the subject of much speculation. It is quite possible that even Lord Beaconsfield's Cabinet has come to no definite conclusion on the subject.

Determining to clear themselves from the reproach of a fruitless session, the Government has, during the last fortnight, been pushing measures through Parliament at the most unseasonable hours, in the smallest of Houses, and without any pretence of adequate discussion. Last session the House of Commons once or twice sat up all night to overcome the resistance of the Irish Obstructives: this session the expedient has been resorted to to get through supply, and to pass certain measures by any means. More than once lately the House of Commons has sat till four o'clock in the morning, and it was ten minutes past seven on Tuesday morning when it rose. The Irish University Bill, the Public Works Loan Bill, the Corrupt Practices at Elections Bill, and the East India Loan Bill, were all dealt with at one sitting. Last night the pressure was almost as great,

and the bill for giving the National School Teachers of Ireland pensions out of the Irish Church surplus was got through at a late hour, and without adequate discussion. And the House of Lords has abetted the Ministry in its career of recklessness, by simply passing everything sent from the Commons, in the most formal and expeditious manner. The mode in which Parliamentary business has been conducted this session has been in the highest degree discreditable and dangerous.

Lord Beaconsfield made his last public appearance for "a long time"—to quote his own enigmatical words—at the Mansion House banquet last week. Neither he nor his brother Ministers said aught on the occasion that could revive public confidence in a blundering Government at the fag-end of one of the most profitless sessions on record. But they did elicit the hearty applause of the members and friends of the City Corporation, who confide in Tory instincts to save them from much-needed reforms. It seems to have been all the same to the Prime Minister's civic admirers whether he unblushingly claimed that the Treaty of Berlin "has been fully carried into effect," and that its provisions would be found "adequate to any emergency," or denounced Lord Hartington, the eldest son of one of the greatest proprietors of the soil, for propagating "most pernicious" land theories, or whether his lordship so ingeniously slurred over failures as to make them appear triumphs. The devotion to the present Government found a fitting mouthpiece in the Lord Mayor, who boldly expressed his confidence that an appeal to the country would increase their majority. At the banquet in question Lord Salisbury and the Chancellor of the Exchequer seemed to be in equally good spirits with their chief, and indulged in mutual badinage as to the relative merits of the two Houses of Parliament, and the share that each had in bringing about the success of the Irish University Bill. In his amiable complacency at the approaching close of the session Sir Stafford Northcote, forgetful of obstruction, could even praise the House of Commons, from which he did not exclude the "patriotism" of the Opposition, for sustaining a policy "the result of which would be greatly to increase the honour and elevate the position of this country." This curious eulogy, which, of course, reflected glory on the Government, seems not to have been ironical, and was cheered to the echo by the faithful Conservatives who surrounded Lord Mayor Whetham's dinner-table.

A few days ago Lord Derby intimated that, "in consequence of the change which has taken place in his relations towards the Conservative party generally," he must cease to be president of the Liverpool Conservative Working Men's Association. This announcement, though hardly needed, marks the definite secession of his lordship from his former political friends, and bodes no good to them. So influential a statesman, in the maturity of his powers, cannot long maintain an isolated position. Events will determine his future position. If there were any prospect of the formation of a middle party, Lord Derby would naturally become one of its most prominent members, if not its actual leader. But the time is not favourable to a coalition Ministry, and it is yet to be ascertained that his lordship would endorse a programme that would be acceptable to Mr. Gladstone and the advanced Liberals below the gangway. Time was when he was able to regard disestablishment without dismay, and we cannot suppose that even now he would care to defend the Scotch Church if the question came uppermost. But it may be assumed that if a general election should bring about Lord Beaconsfield's downfall, the Earl of Derby will not be treated as a cipher by whatever statesman is called upon to construct a new Administration.

The painful and protracted suit relating to the Rev. Newman Hall, which for so many days occupied the attention of the Divorce Court, and has excited so much public attention, was brought to an end on Friday last, when, after a skilful summing up of the evidence by Sir James Hannen, the jury, without hesitation or leaving the box, gave a verdict in favour of Mr. Hall, entirely exonerating him from all culpability, and the judge made a decree *nisi* for the dissolution of his marriage with Mrs. Hall. This decision was entirely in accordance with general expectation, and with the impression caused by the drift of the evidence; which clearly brought to light the perverseness and moral obliquity of the respondent, and Mr. Hall's affectionate forbearance through many years of peculiar trials. The Divorce Court has, at length, cut the knot of a distressing difficulty, which Mr. Hall's own persevering efforts could neither mitigate nor remove, and which has revealed to the world what was only known to a limited circle of friends—the almost lifelong heart-trouble endured by a most esteemed minister. The case was one of remarkable peculiarity, and is hardly one to moralise upon. The lessons it teaches are on the surface, and, now that justice has been done, the scandals connected with the trial cannot too soon be forgotten.

The Emperors William and Francis Joseph have had a cordial meeting at Gastein, where each has gone to take the mineral baths. They are not accompanied by their chief Ministers, and their interviews are probably devoid of political significance—otherwise Prince Bismarck would have been present. At the present moment the interests of the two Empires are more closely identified than are those of Germany and Russia. Count Andrassy, the Austrian Chancellor, deems it expedient to follow in the wake of the German Chancellor, who has stood by the Court of Vienna in recent Eastern complications, and will be needed to make matters smooth in respect to Bosnia and Herzegovina, which have passed under the Kaiser's rule, though nominally subject to the Sultan. It is unfortunate for the annexation policy that Serajevo, the capital of Herzegovina, now occupied by an Austrian garrison, has just been devastated by a terrible fire, which has rendered 20,000 persons homeless; still more unfortunate that Italy covertly takes the part of the Albanians in resisting the occupation of Novi-Bazar—a district which Austria covets for political and commercial purposes, and has the Sultan's permission to occupy. To please the Albanians, the Italian Cabinet has declined to support the claims of Greece to the Congress frontier, and thus two rather important frontier questions remain open to breed future trouble.

Notwithstanding Lord Beaconsfield's boast that the Treaty of Berlin takes its place, as he pompously phrases it, "among those capital muniments, the object of which is to secure the general peace," the Eastern question is far from being settled. His lordship does not pretend that the Ottoman Empire is going to be saved from dissolution by internal reforms. The dismissal, against the advice of the Western Powers, of Khaireddin Pasha, who proposed them, and the refusal of the Sultan to part with one iota of his despotic power, or to banish the intriguing pashas—the Black Astrologer at the palace being adverse to concession—forbid the hope. Abdul Hamid has in Aarifi Pasha a subservient Prime Minister who, instead of reorganising the administration, restoring the finances, and redressing the grievances of the Armenians, is bent on sending Turkish troops to the Balkans—against which Russia protests—and indefinitely postpones all negotiations with Greece. It seems that Sir Henry Layard's influence at the Porte has seriously declined, and that all his efforts could not save Khaireddin Pasha from dismissal. According to report he is about to return home, to be replaced at Constantinople by Lord Dufferin.

No other opportunity than that afforded by the second reading of the Appropriation Bill could be found for a discussion on recent transactions in Egypt. The conduct of the Government was severely criticised, and found no defender outside the Ministry. Even the *Times* is obliged to admit that Sir Stafford Northcote replied to the attack with "very imperfect success." There was some difference of opinion among the critics, but agreement in this—that the Government had been wanting in frankness, and had kept the country in the dark. That they did not know their own minds, and drifted into, rather than deliberately adopted, a policy, only adds to their condemnation. It is admitted that had it been thought possible at the beginning of the session that England would have joined other Powers in resuscitating the failing power of the Porte over Egypt, the policy would have been resisted, and probably condemned.

Pressed for the names of the Royal Commissioners to inquire into the causes of agricultural distress, the Government have made public the names of the gentlemen who have already consented to act. They are nineteen in number, and more have yet to be nominated. That there has been difficulty in making up the list and in satisfying political, personal, and geographical claims, we can well believe, and as no great results are anticipated from the commission, it is, perhaps, unimportant that its constitution does not strike one as being felicitous. Some of the names suggest only the idea of oddness in selection—as those of Mr. Rodwell, the barrister, for instance, and Mr. Ritchie, who holds a brief for the sugar refiners. And, unless Mr. Cowen is to be so regarded, we see no name likely to satisfy the public that the views and claims of the agricultural labourers will be adequately represented.

A second calamity has befallen a town in the Austrian dominions, and instead of water it is fire which has been the agent of destruction. No fewer than 760 houses have been destroyed at Serajevo, in Bosnia, and some 10,000 people are said to be homeless. A high wind favoured the conflagration; so that the town was enveloped in "waves of fire." A relief committee is stated to be doing its work energetically, and we hope that the quick help, which must be sorely needed, will be forthcoming, and from all quarters.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The Irish University Bill passed through committee in the swift manner in which knotty points are wont to settle themselves in the last days of a long session. It seemed almost an unnatural thing, knowing the objection felt to the bill in some quarters, that the Opposition was not more emphatic and protracted. It would have been quite an easy matter, seeing that it was Wednesday afternoon, to have talked the bill over six o'clock, and so at least delayed its becoming law. But the gentlemen who legislate after that fashion had been bought with a price. The regular Opposition, having set forth their argument and taken a division, did not longer wrestle with the inevitable, and to the great joy of Ministers, if not of Ministerialists, the bill went through committee in time to supply a text for a few remarks at the Mansion House dinner the same night.

On Thursday the Government had a fresh success, though one intimately linked with the arrangements in respect to the University Bill. There still remained, in spite of long sittings during the previous fortnight, several votes in supply. Foremost among these were the votes for the Queen's Colleges, with which the Irish members had played football all through the session. They must needs be taken now if taken at all, and it was not without some trepidation that the subject was approached. But before committee could be reached there was a wilderness of notices of motion on all possible subjects, from Maharajah Dhuleep Singh to the abolition of flogging in prisons, and from vested rights in purchased commissions in the army to the frontier of the North-West of India. It seemed hopeless to think of supply. But the Ministry had a strong hold upon the discipline of the House, which they used very successfully. Sir William Dyke and Mr. Winn went about the lobby sighing audibly at the prospects of an inevitable extension of the session. Unless supply were got through on Thursday night, the House certainly could not be up before the 19th, and probably it might as well sit to the 21st. If Supply were got through, the prorogation would take place next Saturday.

This whisper had magic effect. Nobody, not even Mr. Parnell, wished the session extended by a single unnecessary hour. So the amendments on going into committee dropped

off one by one, or were shortened in discussion, and before half-past twelve the Mace was removed and the House was in committee. Even yet there were rocks ahead. The first votes taken were the Queen's Colleges, and in spite of a creditable affectation of indifference it was evident that Mr. Raikes's voice trembled as he read out the vote. Would it be opposed, and would the committee, with its estimable chairman, be kept battling all night? The moment was a critical one But it did not last long. No voice was raised in challenge. The other votes were recited with marvellous speed, and in a few minutes the bugbear of the Treasury was laid. This was promising, but presently there came a check, and though it was one o'clock in the morning, some of the votes were debated with astonishing persistency. There were not many members present, and ex-Ministers had gone home in a body. Seeing the deserted condition of the front bench Sir Charles Dilke, probably anticipating history by a few years, passed up from his usual place and occupied the seat usually filled by the leader of the Opposition. Supported by Mr. Chamberlain and Mr. Rylands he gave the Secretary of the Treasury quite enough to do, and matters were going on famously till, about half-past two in the morning, Mr. E. Jenkins, who had retained his customary seat below the gangway, publicly "repudiated" the new leader of the Opposition. Which made the House very merry.

Friday and Saturday were devoted to dry business details, and some progress was made with various bills. This left a week clear to commence with the Appropriation Bill, which is usually regarded as an opportunity when the leader of Opposition may gather up his scattered forces and make a last assault upon the stronghold of the Ministry. Lord Hartington to-night fell short of the traditions of his office. Left alone for the greater part of the night on the front Opposition bench, he was, perhaps, the only member who listened (or at least appeared to listen) to Sir Julian Goldsmid's voluminous speech. Mr. Jenkins (who "repudiated" his quondam friend the member for Rochester, as on Friday morning he had "repudiated" Sir Charles Dilke), observed that the speech was rather archæological than financial. However it may be described its chief effect was to worry what remained of the House, and to that extent the Government profited.

The fact is, as I have pointed out with, perhaps, tiresome iteration, the Ministry make a regular business of indefinitely passing forward awkward questions till a period of the session is reached at which everyone is tired to death, and the House is almost literally empty. The question of Egyptian affairs, like the other on the Afghan war, which the Chancellor mildly proposes to debate on Thursday, was ripe for discussion long ago. Application has repeatedly been made for opportunity of debate. It would not do for the Ministry to refuse this, but they have taken great care the opportunity may be found only when it is worse than useless to attempt to do justice to the question in the House of Commons.

THE LATE MR. T. W. BOND.—The death of this well-known supporter of the Liberal cause in Norfolk is announced in last week's *Norfolk News*, which says:—"We deeply regret to announce the death of Mr. T. W. Bond, a gentleman with whom we have been associated for many years in the way of business, and who was widely known as the publisher of the journals issued from our office. Mr. Bond has been in the service of the proprietors of the *Norfolk News* almost since its commencement—now thirty-five years ago. Previous to entering upon his duties in their employment he kept a school at Barton Mills, near Stoke Ferry, and many old scholars in the county will affectionately cherish his memory. He compiled, in connection with his scholastic pursuits, a small book for children known as Bond's Catechism, which was published by Mrs. Jarrold, and was for many years extensively used in all parts of the country. During the period of his activity he was sub-editor and subsequently manager of the *Norfolk News*. About nine years ago he was a subject of a slight stroke of paralysis, which affected his memory and necessitated his retirement from the more active duties of his position. At this time a spontaneous manifestation of respect came from friends in the city and county, who presented him with a purse of one hundred sovereigns. Notwithstanding his indisposition, and that provision was made for his entire cessation from business, he clung to work up to the last few months, and only absented himself from office when absolutely compelled by failing strength. He was a faithful servant and indefatigable in the performance of his duties. He was a man of strict integrity, and in all cases of doubt would rather himself suffer than run the risk of doing injustice to another. He was in the highest sense of the words an upright man, and he leaves no spot on the whiteness of his reputation. He died at his residence in Oxford-street, Norwich, on Monday morning, in his seventy-sixth year."

Correspondence.

THE NONCONFORMIST CO-OPERATIVE STORE.

To the Editor of the Nonconformist.

SIR,—It was to be expected that the announcement of the formation of a "Nonconformist Co-operative Association" would prove mischievous, and therefore I was glad to find in your columns, and those of other Nonconformist journals, protests against the scheme, which, so far as I know, has not been vindicated in any quarter. But, altogether ignoring these protests, the *National Church* for this month tries to make capital out of the project; though it must be admitted the attempt does not yield much.

It is not long since (says the "Church Defence" journal) we were told in Nonconformist publications that the existence of "the Clergy Co-operative Stores" would greatly endanger the safety of the Church as an establishment. It was said that the tradesmen who would suffer if this system were extended would withdraw their support from the Church, and that the end would thus be greatly hastened. . . . But no sooner has it been found that co-operative stores are advantageous to the Nonconformist consumer than all the former declamation against the Church is forgotten, and a "Nonconformists' Co-operative Store" for the special advantage of Nonconformists is started, and the complaints of the poor tradesmen are forgotten. . . . Henceforth, then, Nonconformity can no longer upbraid the Church with having any special interest in forwarding the co-operative system. . . . One more accusation against the Church is thus exploded, and it only requires examination into facts to explode many more.

It served the purpose of the writer of this paragraph to assume that the act of a few schemers was that of Nonconformists generally; just as it serves the purpose of the schemers themselves—of whom nobody among Nonconformists seems to know anything—to assume a title which may benefit themselves, though it may injure a good cause. I, however, hope that *they* will be disappointed, and that the cause will receive no appreciable harm. The Rev. Morlais Jones has, I observe, called this precious proposal the latest form of insanity, and therefore I subscribe myself,

A SANE NONCONFORMIST.

August 11, 1879.

A DAY IN THE COUNTRY.—THE LONDON COTTAGE MISSION.

To the Editor of the Nonconformist.

SIR,—Your readers can well imagine the boon a day in the country is to poor children who live in the crowded streets of East London, and as many of them have assisted the London Cottage Mission in giving for *seventeen* weeks during the winter Irish-stew dinners to poor children, we are hopeful that, through your valuable columns, they will assist us in providing a trip for our children, who, despite the wet weather, are looking forward with the greatest anxiety for this unspeakable pleasure. The smallest gift will be thankfully received and acknowledged by Miss F. Napton, 304, Burdett-road, Limehouse, E., or by

Your obedient servant,
WALTER AUSTIN.

14, Finsbury-circus, E.C., Aug. 5, 1879.

Religious and Denominational News.

The Rev. H. J. Tresidder has resigned the pastorate of the church at Lordship-lane, East Dulwich, and accepted the pastorate of the church at Budleigh Salterton, Devon.

The Rev. David Asquith, after more than twelve years' labour at Cornwall-road, Brixton, has accepted the unanimous and cordial invitation of the General Baptist Church, Landport, and commenced his ministry last Sabbath.

CORNWALL.—The Rev. Henry Coleman, on Sunday, August 10, closed his pastoral connection (which he has held nearly eleven years) with the Independent Church at Penryn. Mr. Coleman commenced his ministry forty-one years ago in Suffolk, and has been, without intermission, actively engaged therein; but now, through failing vigour, has felt it to be his duty to retire.

A CHILDREN'S FLOWER SERVICE was held on Wednesday evening, August 6, at the Surbiton-park Lecture Hall, in connection with the Sunday-schools. The platform was tastefully adorned with growing plants and flowers, and the children brought bouquets, which were afterwards sent to the patients of a London hospital. Mr. Carvell Williams delivered an address, which highly interested his youthful listeners.—*Surrey Comet.*

PRESENTATION TO THE REV. JAMES RAE, B.A., BATLEY.—The Rev. J. Rae having during last month completed a quarter of a century's successful ministry at the Congregational Church, Batley, was presented on Monday evening, August 4, with a purse containing 160*l*. Two of the deacons, Mr. A. Brooke and Mr. J. Taylor, were deputed by the church to make the presentation. It was intended to hold a public tea-meeting and to present an address to Mr. Rae along with the purse; but the sudden death of Mr. Joshua Taylor, senior deacon, and one of the most active promoters of the testimonial, as of everything else connected with the church, has led to the postponement of the public meeting and the presentation of the address until Mr. Rae's return from a three months' tour on the Continent. The proceedings on Monday evening were quite informal. Mr. Brooke, in presenting the purse, expressed the pleasure he had in doing so, and congratulated Mr. Rae on his successful ministry of twenty-five years at Batley, and on the unbroken harmony and love that have ever prevailed between minister, deacons, and members during all that period. Mr. Taylor spoke of the ready and cheerful manner in which the contributions from all classes were given. Mr. Rae, in reply, expressed his gratitude to all the friends for this token of their love, and his hope that God would bring him back again with renewed strength, and permit him in future to labour among them with still greater success.

THE MORALITY OF DISSOLUTION.

The air of Parliament and of the circles into which the Parliamentary atmosphere spreads out is thick with rumours of a dissolution or of a determination not to dissolve till the last moment. There is in reality no evidence worth mentioning for an opinion on a point on which the Ministers have probably not made up their minds. Still men are discussing such trifles of testimony as Lord Hartington's assertion in Lancashire that there would be another House of Commons very soon and Lord Beaconsfield's observation at the Mansion House that it would be long before he addressed a City audience again. What, again, it is asked, can be the meaning of turning the Corrupt Practices Bill into a Continuance Bill for a single year, with a provision for the employment of two judges at each inquiry, which, in the event of a general election occurring, would disorganise the entire administration of justice? The truth is that a vast amount of private interest is staked on a dissolution of Parliament. Sums more enormous than ever are spent on what have come to be called the legitimate expenses of elections, and those who have to furnish them are as reluctant to pay as the mob of agents who profit by them are eager to receive. There is thus much the same eager speculation on the subject as may be listened to about political events on the Stock Exchange, and from much the same motives.

It would be mere foolishness to expect that, when Lord Beaconsfield's Cabinet decides the question, it will come to its conclusion entirely from refined considerations of public interest. The desire of all Conservative members of Parliament, but particularly of members for boroughs, to adhere to their seats as long as they can will be weighed against the reports of Parliamentary agents that the hour has struck or that the time is unfavourable. Still we may be pardoned for pointing out the strong reasons which should make every well-wisher to his country desire that, as the dissolution must come before long, it should come very quickly. The session now closing has witnessed the growing demoralisation of both parties in the House of Commons. As it drew towards its end, legislation became more and more a naked competition between Conservative and Liberal for political advantages to be used at the election, and it was perfectly plain that the nearness of the election was the secret of the discreditable game. It was the same phenomenon which has often been observed in the United States, where the frequency of elections and the certainty that they will be held at a particular time brings it out with peculiar distinctness. The four years of a Presidency are like the succession of the ages in the ancient fable. The golden age of the first year passes into the age of silver in the second, and the brass of the third is always giving warning that an iron age will close the period. As Americans say, Civil Service reform is always going to be carried in the President's first year of office, while in the fourth all placemen are called upon to subscribe for his re-election. The proximity of general elections has not produced the same effects in English political life because, owing to the uncertain duration of Parliaments and their customary shortness, the necessity for providing for the future has not made itself equally felt. But as soon as it became clear that the present Parliament would run or nearly run to its close, the downward course of competitive legislation began. The struggle over the Eastern Question, fierce as it was, was perfectly honest; and if the dissolution which some expected had taken place in the spring of last year, there would have been a clear issue before the country. But already it has become evident that, whenever the election occurs, it will now be a mere scramble for seats.

Still, if the present session has been characterised by an unusual amount of intrigue and an unprecedented number of sacrifices of principle, what will be the next if there be another one of the existing Parliament? Then, at all events, it will be absolutely certain that it will never sit again. Under such circumstances, the relation of one front bench to the other, and of one party to the other, will be a relation of "organised hypocrisy." Every incident of the session will be a throw of the dice for an advantage in some county or borough or in some one of the three kingdoms. Every stroke of foreign policy, every measure submitted to Parliament, will be nicely calculated for electioneering purposes; and on the other hand every criticism on

foreign and domestic affairs and every hostile vote will be an appeal to some constituency. Even were the House of Commons in its old and accustomed condition, there would be assuredly a sensible decline of morality in a similar situation; but it is now full of new elements of moral disorder. The Irish wing once attached to the Liberal party has openly put itself up to auction, not of course corruptly, but in the sense of placing its vote at the disposal of the party which will make the highest bid from a series of measures tending in various degrees to the dismemberment of the empire. And behind the band of Home Rulers and Obstructionists lie the remaining spoils of the disendowed Irish Church. So long as these are not finally appropriated political morality can scarcely be said to have a chance. A solemn pledge was given to Parliament and the nation that they should be only devoted to certain ends, but these ends do not at present tend to promote any particular political interest. On the other hand, though every movement of an itching finger towards them raises a case of conscience, the temptation to meddle with them is all but irresistible. The difficulty in the way of all bold strokes in politics is want of money; but here is the money lying in a heap, with nothing to prevent it from being clutched except a few moral scruples, themselves at the mercy of an easily framed system of political casuistry.

We do not the least conceal from ourselves that, from a purely party point of view, a dissolution of Parliament will be a leap in the dark. Nobody has ground for confidently predicting the results of the elections. Mr. Gladstone committed himself to some remarkable calculations on the subject, and other and less excited Liberal writers have followed him. All that can really be said on the one hand is that a good many Conservative seats were won by very small majorities, and that where Conservatives have succeeded in recent contests the majorities have on the whole declined below the point of 1874. On the other hand, those who recollect the signs and portents which were in the political sky before Mr. Gladstone's Government fell are struck with the singular absence of warnings presaging a similar fate to the present Administration. In point of fact, the basis of trustworthy calculation is wanting; it could only consist in knowledge of the constituencies derived from experience of their action, and at the last two general elections the constituencies spoke with absolutely contradictory voices. Although, however, nobody can safely predict the increase or the maintenance or the disappearance of the Conservative majority, we think that a Conservative Government might fairly be expected to risk something rather than face another session like the present. In the first place, there is little that is genuinely Conservative in lengthening out a Parliament to the utmost strain of its statutory tether. It is true that the law allows this, and it is true that the assertion that no Parliament has ever been allowed to hold seven sessions is historically incorrect. But real Conservatism consists in preserving not what is legal but what is customary, and undoubtedly long Parliaments have not been the usage under the Septennial Act. And it cannot be doubted that a Parliament permitted to live to too great an age produces under the seven years' tenure many of the evils which render triennial Parliament undesirable. —*Pall Mall Gazette.*

MR. BRIGHT ON FREE TRADE.

William Russell, a working man in Glasgow, who describes himself as having been an enthusiastic member of the Anti-Corn Law League, recently wrote to Mr. Bright asking his opinion as to the existing widespread depression in trade. Mr. Russell says there can be no doubt about the excellence of the principle of free trade abstractedly considered, but, he adds, the good effects of the principle in a commercial point of view can only be felt when other nations meet us in the same spirit. In his reply, Mr. Bright says:—

"You say that in our agitation, now nearly forty years ago, we urged that a necessary consequence of Corn Law repeal would be that 'war would cease, and that there would be no more commercial and agricultural depression.' We never said this. We said that free trade greatly tends to promote peace between nations, and that commercial depression caused by the Corn Law on the occasion of every bad harvest would be prevented. Before 1846, and during the thirty years of Corn Law, there were five or six Parliamentary committees on agricultural distress; during more than thirty years of free imports of corn, until this session, there has been no such committee appointed or asked for; and now all sensible men know that the commission to be appointed is a mere delusion held out to cajole the farmers.

"War has not ceased. *We* made the Russian war in 1854, and since then the armaments of Europe have much more than doubled. Free trade—imports of corn—cannot make Englishmen or Scotchmen sensible or moral. But with regard to France, every man must know that our relations with France have been much more friendly since Mr. Cobden's treaty came into force; and that now we are on most friendly terms with the nation with whom in past times we have most frequently contended on the battle-field. As to Germany and its tariff, its military expenditure demands more taxes; and by offering higher duties to her manufacturers, higher taxes are made less unwelcome to many of her people. I am not aware of any movement towards protection in Italy, or Belgium, or France. In France the cause of free trade is far more powerful now than at any former period. America has had her tremendous civil war; but for that and her enormous debt protection would have been dead and buried long ago; and nobody surely expected or said that the repeal of our Corn Law could make or prevent a civil war on the great question of slavery in the United States?

"Why don't you and your friends ask why American commercial distress has been much deeper and more prolonged than our own? Yet America has all the good which protection can give her. We are suffering from many bad harvests at home; from famines and poverty in India and China; from depression in North and South America; from like suffering in Germany; from war in the East of Europe, and from the extravagance and inflation of the years preceding the present bad times. And, after all, our people as a whole suffer infinitely less than in the three years from 1839 to 1842; and our farm labourers, who were to be specially ruined, are receiving nearly double the wages and of that which wages can buy that they received in the three years to which I have referred. If you use your faculties as well now as you did in the days of the free-trade contest, you will not doubt the wisdom of our present policy."

ELECTION INTELLIGENCE.

ELGIN.—The death of the Earl of Fife having created a vacancy, at a meeting of Conservatives held in Navin, on Saturday evening, it was resolved to support Viscount Reidhaven (son of the Earl of Seafield) as candidate for Elgin and Navin. The writ is expected about the 20th inst.

PEMBROKE.—At the meeting of the Liberal One Hundred and Fifty, held at Pembroke Dock, on Saturday afternoon, Mr. Henry George Allen, of Heywood, Derby, barrister, was unanimously chosen as the Liberal candidate to contest the Pembroke Boroughs at the general election.

RADNOR.—At a meeting of Liberal delegates at Knighton, on Saturday, it was unanimously resolved that every effort should be made to secure the return of Lord Hartington at the next election, in case he should be defeated in North-East Lancashire. The Conservative candidate, Captain Cecil Otway, is actively canvassing; while Mr. S. C. Evans Williams has just issued his address in the Liberal interest.

POOLE.—At a largely-attended meeting of the local Conservative Association, Mr. Arthur E. Guest, who represented Poole from 1868 to 1874, was selected to contest the united boroughs of Cardiff, Cowbridge, and Llantrisant in the Conservative interest at the next election.

CHESTER.—The Liberal party in Chester have selected the Hon. Beilby Lawley, eldest son of Lord Wenlock, to contest the city at the next election in conjunction with Mr. Dodson, who has represented the city since 1874.

WEST SOMERSET.—Colonel the Hon. A. W. A. N. Hood, one of the Conservative members for West Somerset, will not seek re-election at the next general election, and Mr. Fenwick Bissett, the master of the staghounds in the district, will be submitted as a candidate to a meeting of the Conservative electors next week.

GLASGOW.—A requisition to Sir James Bain to enter the contest for the Parliamentary representation of Glasgow at the forthcoming general election in the "Liberal-Conservative" interest was somewhat extensively circulated for signature in that city last week. It has long been known that Sir James would not be nominated by the Conservative party, who have asked Dr. Campbell of Stracathro, and Mr. Hunter, of Glenapp, to become their candidates. The Orangemen will, it is stated, give their support to Sir James, who is said to be likely to receive assistance from a section of the Home Rulers. It is also anticipated from the views he has enumerated on the licensing question that he will be regarded with something like favour by one of the wings of the temperance party.

ST. ANDREWS.—The annual meeting of this association was held yesterday at Cupar, when Mr. T. Cartwright, of Melville, was reappointed president for the ensuing year. Committees were appointed for the various polling districts, which have been increased and rearranged. Mr. Malcolm Low, the Conservative candidate for the St. Andrews district of burghs, was present, and it is expected that he will address the electors of the various burghs this month, commencing at Cupar.

ESSEX.—The Liberals will contest South Essex at the general election, and the prospects of Mr. Charles Page Wood in East Essex are deemed very good.

KILDARE.—Mr. J. G. Robertson, of Harramore, has intimated his intention of becoming a candidate for Kildare county on tenant-right principles at next election.

BURNLEY.—The Burnley Conservative Association has accepted Colonel Starkie as their candidate.

NORTH-EAST LANCASHIRE.—A meeting of the executive committee of the North-East Lancashire Liberal Association has been held at Accrington for the purpose of selecting a second candidate along with Lord Hartington. No decision, however, was arrived at, and the meeting adjourned until October.

RADNORSHIRE.—Mr. Haigh, wine merchant, will contest Radnorshire as an "Independent" candidate. Mr. Haigh unsuccessfully contested the seat at the last general election as a Radical, and opposed Lord Hartington at Radnor in 1868 as a Conservative. He is a large landed proprietor in Radnorshire.

THE NEXT GENERAL ELECTION.

An address has been issued by the National Liberal League to the electors and non-electors of the United Kingdom. In it they state that the time has arrived when a serious and well-directed effort should be made to bring the several sections of the Liberal party into closer harmony, for the purpose of presenting a firm and united front at the forthcoming general election; to consolidate and unite its forces and concentrate its strength upon a few well-defined objects. This can only be done by setting before the constituencies a broad policy, such as will inspire confidence and command general support. The dangerous experiments recently introduced of trying to substitute personal rule for constitutional government must be resisted; the Imperialistic tendencies of Court and Cabinet must be opposed; the enormous expenditure of the country must be cut down; taxation must be reduced, and domestic reforms must take the place of a "spirited foreign policy." They refer to the appeal that will soon have to be made to the electorate of the nation for its verdict upon the last six years of Conservative rule, and add that organisation, where it has not yet been attempted, must be commenced at once, and where it does exist it must be set actively to work. The association is not designed to interfere with local action, but to supplement it; and they cordially invite the co-operation of Liberal organisations of all kinds, whether clubs, societies, or electoral committees, whose principles generally are in accord with those of the league. The address is signed by Mr. George Howell, as chairman, and Mr. Henry Broadhurst as secretary.

Only a fortnight remains for making claims, August 25 being the last day for that purpose. Householders and other occupiers who have changed their residences or places of business during the past eighteen months should see if their names and new addresses appear in the overseer's list. If omitted, the registration agents for their respective boroughs should be applied to for a form of claim. Lodgers who have lived in the same house from July 15, 1878, to July 15, 1879, in lodgings the unfurnished value of which is not less than 10*l.* a year should get their names placed on the register.

Mr. Gladstone, replying to a resolution from a public meeting at Cambusnethan, writes that he is gratified to know the Liberals of the county are on the alert. The moment of the dissolution of Parliament may not be certain, but the time will soon come when constituencies will have to consider carefully whether they are or are not content with the mode in which the government of the country is at present carried on.

MR. GLADSTONE AND MR. FORSTER ON ENGLISHMEN, ART AND EDUCATION.

On Monday evening Mr. Gladstone made a speech at the opening of the Fine Art Exhibition, at Chester. After referring to various matters, Mr. Gladstone said:—

"The experience of public life which has placed me very much in relation to the great industries of the country made me long ago of opinion that an Englishman is a marvellous man in the business of production when he is put under pressure, but if he is not under pressure he is apt to grow relaxed and careless and is satisfied if he can produce things that will sell. (Applause.) He has not got as much as he ought to have of the love of excellence for its own sake. Now, there are those who will say it is a very visionary idea to promote the love of excellence for its own sake. But I hold it is not visionary at all. For, depend upon it, every excellence that is real, whether it relates to utility or beauty, has got its price and its value in the market, and it is an element of strength in the market. (Applause.) There is no doubt that England has been very remarkable for cheap production, but in this a formidable rival is now springing up in America. America, however, has been taken with a fever of what is called protection, and so long as America suffers from the fever English manufacturers will not have a great deal to fear from American rivals. But when she learns to trust entirely to her own splendid national resources, the great genius of her people; their marvellous proficiency in the adoption of labour-saving contrivances, in which they are ahead of the whole world, America will be a formidable competitor. (Applause.) But what you have now to contend against is not competition with America, but limitation of markets. You are met on every side with hostile tariffs, and you want to bound over these tariffs and get within them. Well, for that purpose the British producer must consider the solidity of his work and its homely qualities, and endeavour to make it, in the first place, true work, not professing to be anything but what it is, to divest it of all falsehood and sham, for, however the imposture may last for a little while, the effect is ultimately to destroy the reputation, to take away confidence, and to react most injuriously upon those who have attempted the trick. (Applause.) But, apart from that, I have the strongest conviction in this, that all along English industry has been defective in the matter of beauty and the quality which we generally hear that important element described as under the name of taste. Taste is nothing in

the world except the facility which devises according to lines of beauty, judges according to lines of beauty. (Applause.) You, ladies and gentlemen, are familiar with this fact, as are many outside these walls. The French standard of taste in production is very much higher than in the production in this country; and, depend upon it, it is the taste of French productions which fetches the price in market, as well as other qualities they possess, which has immensely contributed to give France her very high place in the commerce of the world, and it is well known that at this moment she is and has been for some time the second country in the world for exports. (Applause.) It is this want which schools of art in this country aim at supplying; it is a great national want—a want which has been felt at all times. The national want is now specially felt, because of the depression of British commerce, because of increased difficulties in finding our way into markets of many foreign countries. (Applause.) Now, it seems a very singular thing that this want should exist, because it is admitted that England is a country which in production of beauty in its highest forms shows no deficiency at all. (Applause). If we take the very highest form in which it is given to man to produce what is beautiful, probably the highest form of all is that of poetry. Well, England boasts of herself, and boasts with some good reason, that, on a comparison of her poetical productions with the literature of Europe, she takes a place—which is moderately stated if we only call it a place—the first in rank of production. For there are even those who would say, and say with some colour of plausibility, if not of reason, that English poetry stands at the head of the whole modern poetry of the world. At any rate, there is no doubt of this, the English poetry of this nineteenth century has been at the head of the poetry of the world in this nineteenth century. (Applause). I won't say we stand so high, for perhaps we do not, in other forms of production. When we come to touch upon what is material—painting, sculpture, and architecture—in this country, there is no deficiency in English people in their sense of beauty. What there is, what there has been, seems to be some deficiency in the quality or habit which connects the sense of beauty with the production of works of utility. (Applause). Now, these two things are quite distinct. In the old, in the oldest times of human history, among the Greeks there was no separation whatever, no gap whatever, between the idea of beauty and the idea of utility. (Applause.) Whatever the Greek produced in ancient days he made as useful as he could, and at the same time, according as it lay with him, he made it as beautiful as he could. (Applause.) But that has been forgotten. I have been speaking of Americans, with whom I trust we shall always continue in peace and in bonds of brotherhood—(applause)—and if you take the industrial productions of America, I am sorry to say we find that very few have any beauty at all. (Applause.) The circumstances of their national existence down to the present time have, from the scarcity of labour and other causes, compelled them to do a thing in the shortest way and most effectual way for answering the immediate purpose, and the beauty of production has been entirely overlooked. (Hear, hear.) I may illustrate this by reference to a pursuit to which I have myself personal relation—the cutting of wood. (Laughter.) The American axe is an axe not intended to cut a tree away neatly, but to cut a tree away quickly. The American does not care a pin about beauty of work, his object is to clear ground. To a certain extent the same consideration will apply here. We have had a strong pressure of competition with all quarters of the world, and we have thought a great deal about useful and cheap production. But until lately, certainly not fifty or sixty years ago, we thought very little about the beautiful in production. For about forty years now these schools of art have been in existence, and I am glad to say that in many branches of industry, I might almost say in every branch, we see already the vast effect that has been produced. (Applause.) If I take, for example, the tissues of this country, thirty years ago all patterns for our cotton goods were obtained from France; but now we take patterns from France and send patterns back to France. The people of Mulhausen—I believe it is in Germany, and not in France, but it does not matter for the purpose I have in view—exchange patterns with England instead of simply sending patterns to England. (Applause.) If you take other important branches of production, such as glass and porcelain—well, English glass has now become extremely beautiful, and also very convenient. The English glass manufacture (I am not now speaking of plate-glass, window-glass, and so forth; but of glass for services, wine glasses, and a variety of all portable articles of that kind) there is no doubt at all, as far as regards both the convenience of the form and the character of the material, has advanced to a very satisfactory position. It is in entire contrast with what it was forty or fifty years ago. (Hear, hear.) It was then a very great deal dearer, and it was a great deal uglier. A sense of beauty, of valuable beauty, has found its way into that manufacture. If we take porcelain, a similar improvement has taken place. Anybody who is familiar with the tea, coffee, and dinner services of forty or fifty years ago, supposing he had been asleep during those fifty years, and that he awoke to-day and went to the best shops and repositories to observe the character of the manufactures that are offered for sale, he would think he had passed into another world, so entirely different are they, and so far superior to what was produced in the time of one generation, and especially two generations back. I am very glad to see within these walls proof that the same sort of improvement, the same love of beauty, has found its way into the production of metal work, for my own impression is that reform and improvement in the art of producing in metal comes more slowly and is more difficult. I do not think that in the art of designing for silver-plate we have made the same advances as we have made in designing for glass and porcelain; but the beautiful works which Messrs. Elkington have sent to this exhibition—I know not whether there are others of the same kind—will show you that in that also improvement is at work. Do not suppose because improvement is at work, that, therefore, there is no more to do. We want to carry this work of improvement to such a length that it shall not depend upon the spirit or enterprise of this or that master, of this or that workshop or factory. We want to get it into the mind, and brain, and heart, and feeling of the working men—(applause)—that is what we want. There are workmen who have it already. There are most interesting exhibitions sometimes held in London—exhibitions in which nothing but works produced by the workmen themselves after their ordinary hours of labour are shown; and it is most interesting, I may say it is most touching, to witness the arduous efforts and the successful efforts these men will make to produce things that are beautiful outside those hours of labour, which, although, I am happy to say, not so heavy as they were in former times, are still quite sufficient on the whole to tax the energies of men to their utmost limits. But those workmen, after all, are individual exceptions. We want that spirit to spread. We want a workman to understand this: that if he can learn to appreciate beauty in industrial production, he will thereby do good to himself, first in the improvement of his mind and the pleasure he derives from his work, but likewise, and literally, he is increasing his own capital, which is his labour. (Applause.) He is increasing his own capital as truly and as substantially as if he could add to the muscles of his arms by doubling their force all at once. He is introducing in the work he produces an element comparatively new to him, but an element which will add to its value, an element which will add to the price it will pring in the market, and which will add to the comforts he can provide for his wife and family. (Applause.) The interest I take in this subject has led me further than I intended, and it appears to me that I have said all that is necessary, and perhaps more than is necessary, upon the subject. I think the matter so plain that I am almost ashamed to seem to dwell upon it as if it required explanation; but we have an object in view—to bring home these words, not only to the minds merely of you whom I have the honour of addressing, but the minds of those who also may read what is here said, and who may hear of what is here said. We want to infuse into the minds of the population generally an idea which as yet they have not sufficiently embraced, which it is most desirable they should embrace, and which it is now of especial value and necessity that they should come thoroughly to understand, and which they should adopt and make use of as part of their regular apparatus of life—namely, the pursuit of the beauty of those things that they make as much as the pursuit of their utility. There are difficulties in the way, and one very great difficulty, I cannot deny; yet the difficulty arises from what is now absolutely inseparable from the system of modern production—namely, the division of labour which confines a workman to some portion—perhaps a comparatively trifling portion—of the manipulation of the thing he produces, and naturally diminishes his interest in it as a whole. I do not deny that that is a difficulty. We are told that it takes I do not know how many people to make a pin, and probably the man who has to shape the head of the pin does not care much about the goodness, neatness, and efficiency of the pin as a whole. I can understand that this is an obstacle and a difficulty; but, at the same time it is a difficulty which can be overcome, and there is no reason why we should extinguish the feeling I now describe. Labour is not always so divided as it is in this. In many of the great industries there is plenty of room for appreciation of beauty. A great many people—for instance, those who are engaged in moulding earthenware—are concerned directly in that which must be beautiful or the reverse. (Applause.) We must not expect too much; we must not look for miracles; but what we may reasonably look for is progress—progress in the adoption of principles recommended, not merely by theory or by some apparently plausible grounds of reason, but by the surest investigation we can make, as well as the surest testimony of long experience, which shows that to unite all forms to beauty, all the varied qualities of beauty, with the different characteristics that make up the utility of industrial productions, is the true way to the success of our national enterprise and commerce." (Loud applause.)

Mr. FORSTER, in speaking at Bradford on Monday, referred to the same subject. We quote the following:—

"He wanted to impress this fact on the public—that whatever better education was given in these higher public elementary schools, the parents paid for it. He believed that when these higher schools got more into working order the objections against them would gradually disappear. There were two chief objections: The first was that the education given in them was too good for a Board school. But that objection entirely disappeared if the parent paid for the excess of goodness in the education over that which was given in another school. (Applause.) But the objection which was much more persisted in was that children came to these schools who ought not to go to a Board school at all. He had seen letters in the newspapers. People said, 'Oh, dear me, what an unjust thing! Here are men living in houses, paying 30*l.* a year rent, actually sending their children to these schools!' He replied, 'Why not?' (Hear, hear.) The education rate for Bradford was 8d. in the pound. A man paying 30*l.* a year rent would thus pay a sovereign towards the rate. The average cost of a child's teaching at the Board school was 1*l.* 0s. 10d. per annum. Thus a man who paid a rent of 30*l.* a year was already paying for the teaching of some child. Did not that give him some degree of right to have his child taught there? (Applause.) but a man lived in a house all his life; he did not, however, have children of school age all his life. (Laughter.) Suppose he lived in his 30*l.* house for twenty years. He paid 20*l.*; that would be 2*l.* more than the education of three children for six years. Talk of justice to the ratepayer! There was an injustice to that man if he did not get his share out of the school rate. But take a very extravagant hypothesis—take a large ratepayer, a man who paid 150*l.* a year. He paid for the education of five children in a year. If he found a higher Board school so good a school that he was willing to send his child to it before he was ready for the grammar school or for higher teaching, had he not a right to send him there? He had a perfect right to do so. What had prevented his doing so hitherto? The class feeling—the feeling that he did not like his children associating with the children of much poorer parents than himself; but if the poorer children were respectable and well-behaved, as he was sure they would be in these higher schools, that feeling would gradually disappear. (Applause.) In the school he now had to open the fee per child would amount to 30s. a year. He believed that the school would not be far off being self-supporting. The school rate would keep up, because the number of children to educate would increase, but the cost per child would get less. That would make the injustice to a man of 30*l.*, who should not be allowed to send his child to a higher Board school, even greater, because he would be paying for the education of more of his neighbours, and ought, therefore, to have some education for his own child. After pointing out that these higher schools would also be available for the children of the better class of working men, Mr. Forster replied to the objections of bachelors to pay rates towards their support. It was necessary that in this country "the three R's" should be taught to all the children; but we were not going to be content with these mere rudiments. If we were inclined to be thus content, we should find that the manufacturers would not be content very much longer, for they would have to compete with foreign workmen who had been raised by a higher education than the mere "three R's." We were bound first to give the elementary education—reading, writing, and ciphering; but after that it was our duty to see that the children got as good an education as it was possible for them to get in the time their parents were able to keep them at school.

On the motion of Mr. ILLINGWORTH, seconded by Mr. W. E. GLYDE, a vote of thanks was given to the right hon. gentleman.

THE REV. NEWMAN HALL'S DIVORCE CASE.

The arguments in this case were concluded on Friday, and on the same day Sir James Hannen charged the jury—the tone of the charge being greatly against Mrs. Hall. The jury, without retiring, gave, in a minute, a verdict for Mr. Hall, which was received with applause, and Mr. Hall was also heartily congratulated by his friends. The following article, from the *Times* of Saturday, probably expresses the general public opinion on this painful case:—

"The Rev. Newman Hall has been successful in his proceedings in the Divorce Court. The jury gave a prompt verdict yesterday in his favour, and the complexion of the judge's summing-up showed that he was not dissatisfied with their view. The grave countercharge brought against Mr. Hall by his wife was not persisted in by her counsel; no witness was called to support it; and it was withdrawn in the course of the proceedings. Mr. Hall is, or rather will be after the lapse of the statutory six months, free from the matrimonial bonds which he has found so heavy for thirty-three years, and he, of course, leaves the court without a speck, far less a stain, on his character. The story which has occupied the Probate and Divorce Division six days is not a very edifying one; perhaps none of the stories which officially come before Sir James Hannen tend to edification. But there are peculiar jars and discords, exceptional contrasts, an altogether unique mixture of uncongenial things, in this case. It is hard to conceive the characters in their various parts. The rustle of the pulpit gown mingles with the far-off hum of flirtations. The juxtaposition of Scriptural quotations and allusions, worldly motives and carnal incidents, is disconcerting. References to chapel work and ministerial duties entwine themselves oddly with the story of a rather vulgar intrigue. A lady of education quits the society of her husband, a man of talents, and prefers that of the co-respondent, whose own counsel

says of him that he is only a livery-stable keeper, and that he must not be expected to exhibit all the nice feelings of a gentleman. The ways of the household, into the privacy of which the world is admitted, were not such as are associated with an eminent, zealous Nonconformist divine. So far as Mr. Hall's own conduct is concerned it was free from blame. The jury have stated by their verdict that they do not believe any of the charges against him. But, from excessive leniency or weakness, he suffered his wife to act in a manner out of keeping with her circumstances and position.

"Mrs. Hall is no doubt a clever lady. But she was never meant to be the wife of a popular and busy Nonconformist minister. Her mind was set on other things than the little round of quietly festive and philanthropic duties in which the wife of such a personage is, as a rule, content to shine. She had been an only child, and was a little spoiled. She would have her own way in married life. She virtually separated herself from her husband at an early date; she abruptly quitted his house as far back as 1869. She was fond of her thoroughbred horse, and liked to follow the hounds. Attending with her husband meetings of ministers in Paris was not to her taste. She liked men's company, and was fond of sitting up late with guests who smoked into the small hours in the kitchen. Whether she herself smoked also matters little. Her own account is that she did not smoke regularly, and she explains the words in her letters which apparently show the contrary as clumsy, inaccurate expressions of the fact that she liked the atmosphere or smell of cigars. She did not in late years go with her husband to chapel. She sat up with Richardson after midnight, while he smoked or perhaps drank gin-and-water, which she seems to have shared. She went out riding with him on many occasions, and it was her custom to change her habit in a dressing-room opening into Richardson's bedroom. Nothing could open her eyes to the impropriety of all this, or induce her to give up her passion for the interesting stablekeeper. In a letter of twenty-eight pages—about the normal length of epistles in the family—she scouts as ridiculous the notion that it was not proper for her to 'enjoy a little smoking in our kitchen, where for fourteen years I have spent so many happy hours.' Her own account of the matter was that all this was innocent, and that her friendship, though warm, was pure from first to last. Perhaps the world judges too cruelly of such relations. Addison tells us of a peculiar type of character known in his day and dubbed by him the salamander—'a kind of heroine in chastity, that treads upon fire and lives in the midst of flames without being hurt.' He tells how this 'pretty innocent walked blindfold among burning ploughshares without being scorched or singed by them." But salamanders are rare in these days. It is found that flames, as a rule, burn those who touch them, and that the only certain safeguard is to keep far from them. Those who are so careless of opinion as Mrs. Hall was in her married life cannot be surprised if they are condemned by the opinion which they despise, but to which they must appeal when their innocence is questioned. The jury, however, did not, we presume, base their verdict solely on her indiscreet conduct under her husband's roof. Three witnesses, whose veracity was not seriously called in question, spoke to circumstances which pointed to criminal intimacy between Mrs. Hall and the co-respondent. No one could suppose that they were engaged in a wicked conspiracy to ruin her; and their error, if any, was innocent and unintentional. One of them remembered that Mrs. Hall came to stay at Firth's Hotel with a gentleman. They all three stated that envelopes of letters addressed to her were found in the fireplace of the bedroom which Mrs. Hall occupied. Details in their evidence were open to criticism, nd, perhaps, in regard to some matters they were inadvertently carrying present feelings back into the past. But their mistakes were such as to preclude the idea of their agreement being the result of an elaborate conspiracy. No one who was party to a studied plot would have stated that the letters were addressed to the 'Rev. Mrs. Newman Hall.' No witness who was suborned or tampered with would have given as the address on the envelopes one which, it is discovered only by accident, so to speak, might have been at the time a fit address. The attempts to prove an *alibi* fell short of absolute proof; and nothing was adduced which conclusively rebutted this portion of the case against the respondent.

"Mr. Hall is not only acquitted of the charge brought against him, but he appears to have acted throughout his married life with remarkable leniency and kindness. The judge, who indicated very plainly his own views in his charge to the jury, and who concluded his remarks to them in a strain of animated rhetoric, said that, after searching the voluminous correspondence, he had found nothing to show that Mr. Hall had not been the most patient, indulgent, and considerate of husbands. His indulgence, indeed, approached weakness. Various explanations were suggested of his blindness to all that had passed under his eyes. They are all more or less unsatisfactory; and it is, perhaps, wise to fall back on the simple theory that Mr. Hall is not a man of the world, and that he did not apprehend the peril and impropriety of suffering his wife to sit up late at night in the kitchen with a young livery-stable keeper. There was no connivance; Mrs. Hall's counsel did not prefer this charge. But Mr. Hall's indiscretion was amazing; his remonstrances with Richardson, who was dangling about, were tardy and mild; and altogether he, then a man of about fifty, acted with childlike simplicity. It is unfortunate, but inevitable, that matters which had nothing to do with the real issue were dragged into light. One of these related to a Miss Wyatt. Whether Mr. Hall wrote long letters in shorthand to that lady, or whether he wishes to marry again, is immaterial. Sir James Hannen pledges his authority for the statement that 99 out of 100 petitioners who come to his court are influenced by this motive, and it is entirely beside the question what are Mr. Hall's views as to his future. But the same cannot be said of a collateral topic which the judge dismissed a little too cavalierly. In 1873 Mr. Hall filed a petition for dissolution of marriage. He abandoned, however, the proceedings. When questioned why he did not then prosecute the suit, he stated that he was informed that he had no legal certainty of success, and that he did not wish to imperil the efforts which he was making to obtain money to build a new church. The judge's remarks to the jury on this point are not conclusive, and, indeed, they are a little beside the mark. Priests and ministers are not to be judged in courts of law by stricter standards than those applied to laymen; they have as much right as others to think of worldly prudence. But a petitioner who believes in 1873 that he has sufficient evidence at his command and who delays prosecuting his suit until 1879 is bound to show that there has been no undue delay. It is for the interest of justice and truth that an investigation should be held while witnesses are alive, while their memory is fresh, and the events to which they speak are still recent. It is but fair, too, that charges should not be indefinitely hung over the head of the accused. In all legal proceedings, and especially in those affecting the *status* of individuals, stale charges should be regarded with jealousy. Now, if Mr. Hall's desire to avoid scandal while collecting money for his church is a good excuse for delay, it is not easy to conceive a case in which delay ought not to be condoned. The fact that new evidence has come to light since 1873, and that his legal advisers were not then confident of success, is, of course, in his favour; but it is open to question whether it ought to be possible to renew divorce proceedings once fairly launched, and then dropped, unless in a few exceptional cases."

The *Record* and the *Echo* write with great severity against Mr. Hall.

INTERNATIONAL LAW.

The seventh annual conference of the Association for the Reform and Codification of the Law of Nations was opened on Monday in the Guildhall, London. The vice-presidents and some of the distinguished members were received by the Lord Mayor, Sir Charles Whetham (president), Mr. Alderman Hadley (chairman), and many members of the Reception Committee. The members of the conference, including delegates from Austria-Hungary, Belgium, Denmark, France, Germany, Greece, Holland, Norway, Switzerland, Sweden, and the United States, the Siamese Envoy, and some of his suite, and some of the Chinese Legation, assembled at two o'clock in the Council Chamber of the Guildhall. The Lord Mayor presided, and the inaugural address was delivered by Sir R. J. Phillimore, Judge of the Probate Division of the High Court of Justice, who is president of the conference.

The Lord Mayor, speaking on his own behalf, for the Reception Committee, and for the Corporation, welcomed the delegates and more especially the foreign members to London, and, after pointing out some of the advantages which must certainly attend such gatherings, expressed a hope that the deliberations of the conference might further the objects the Association had at heart.

Sir Robert Phillimore, in his inaugural address, said the association owed a debt of much gratitude to the Lord Mayor of London. True to the traditions of his high office, he received them with a cordial welcome and a liberal hospitality. This association was composed of distinguished persons collected from various parts of the world, having for their object, by the free interchange of opinions, to improve and strengthen the principles of international jurisprudence in the application of these principles both to the mutual intercourse of States in their aggregate capacity and to the case of individual persons resident or domiciled in foreign countries. Their endeavour was, in other words, to place upon a true basis the principles of public and private international law, and in some degree also of public national law. After a short digression in the relation of the principal circumstances of the life of a great patriarch of international jurisprudence—Alberico Gentili, whose remains were interred, in 1608, not far from their present place of meeting (in the churchyard of St. Helen's, Bishopsgate), Sir Robert approached the consideration of public international law. The "violence, oppression, and sword-law," which, to borrow Milton's language, had prevailed in part of Europe during the last quarter of a century, ought not to shake their reliance on the true principles of that law. There always had been, and always would be, a class of persons who derided the notion of international law, and who held in contempt the position that a moral principle lay at its root. Their objections were as old as they were shallow. The objectors left untouched the fact that there was, after all, a law to which States in peace and war appealed for the justification of their acts; that there were customs and usages generally recognised; that there were writers whose exposition of that law had been stamped as impartial and just by the great family of States; that they were only slighted by those upon whose crimes they had by anticipation passed sentence; that municipal as well as international law was often evaded and trampled down, but existed nevertheless; and that States could not without danger, as well as disgrace, depart in practice from doctrines which they had professed in theory to be the guide of their relations with the commonwealth of Christendom. The precedents of crime no more disproved the existence of international than of civil law. The necessity of justice to the existence of society was not denied, but was not more obvious than the necessity of justice to the intercourse of States. It clearly concerned the general interest of humanity and the administration of justice that, so far as possible, the rights acquired by individuals should be governed by the same principles when they were brought under the consideration of the legislation or judicature of different States. Having pointed out the distinctions to be observed in treating of international comity and international law, he proceeded to insist that the *jus gentium*, like the *jus intergentes*, was built upon the hypothesis of a common law for a commonwealth of States. To treat the foreigner and the native as entitled to a like measure of justice had become the manifest interest, as it had ever been the clear duty, of States. Glancing at certain exceptional restrictions, of a political, moral, and religious character, which limited in a commonwealth of States the application of the principle of a common law, he said this branch of jurisprudence had been and was being scientifically developed by judges and by jurists, and it was matter for rejoicing that it had escaped the Procrustean treatment of positive legislation and had been allowed to grow to its fair proportions under the influence of that science which worked out of conscience, reason, and experience the great problem of civil justice. A code of international law, if it was ever to be effected, must be, "not the hasty product of a day, but the well-ripened fruit of wise delay." It must, in fact, be the consequence of diplomatic negotiation and treaty. Expressing regret that the law as to marriage, considered from an international point of view, was not among the subjects set down for discussion at this conference, he said, with sorrow and shame, that the present international practice and law with respect to marriages of foreigners were a disgrace to Christendom. Without saying whether the school which estimated the capacity of a person to contract marriage by the law of domicile or that which estimated it by the law of the place of contract were preferable, he ventured to express a hope that a general rule might be established by the consent of nations to the following effect—namely, that, in this contract of contracts, marriage before a civil officer, according to the forms and with the delays prescribed by the civil law of the country where it was celebrated, should be everywhere recognised as valid. At all events, an experiment might be made by a treaty between two States fortified by the necessary legislation. The conflict of laws respecting marriage arose in an even more serious shape upon the subject of divorce. Between States recognising divorce this evil might be remedied by a similar treatment. In conclusion, Sir Robert Phillimore said he had endeavoured here, as elsewhere, to prove that States as well as individuals—of whom they were aggregations—had in their collective capacity a sphere of duty assigned to them by God. He had sought to forward the great argument that there were international rights and international duties, and, therefore, international laws, and that every work which tended to procure recognition of these laws, and to show by history, by reason, and by authority that the interest and the duty of States were one, conferred some benefit on the commonwealth of nations.

Sir Travers Twiss moved, and Mr. H. Richard, M.P., seconded, a vote of thanks to Sir R. Phillimore for his address; and, after a few words from Mr. Ruggles (United States), the motion was carried by acclamation.

Officers and committees were appointed, and the conference adjourned until eleven o'clock yesterday, when the Laws of Copyright and Patents for Inventions were discussed.

EXETER HALL.

The following circular has been issued:—"Statement of the directors of Exeter Hall to the proprietors.—It will doubtless be remembered that an extraordinary meeting of the proprietors was convened by the directors on June 11 last for the purpose of considering the desirability of the sale of the building, and, if thought expedient, empowering the directors to negotiate and carry out such sale. A resolution to that effect was proposed at the meeting, but was rejected, as was then thought, by a majority of three votes. It was, however, subsequently discovered, on a scrutiny, that five votes against the resolution were wrongly given, so that the resolution authorising a sale of the building was, in fact, carried. The attention of the directors has just been called to a circular which has been issued to the proprietors by Messrs. Samuel Morley, George Williams, and T. A. Denny, with the object of preventing a sale of the hall to strangers, and of buying up at a fixed price of 22*l.* 10*s.* per share the shares of those proprietors who are willing to dispose of them at that price. In consequence of this circular, the directors consider

that the facts of the case ought to be brought clearly before the proprietors, in order that they may be made fully aware of the reasons which induced the directors to recommend a sale of the hall to the shareholders. The financial state of the institution, as the shareholders are well aware, has for some years been declining, the dividend fluctuating between 2 and 2½ per cent. on each 50*l.* share, representing a net income to the institution of from 800*l.* to 1,000*l.* a year. A very considerable part of this income is derived from engagements for musical purposes, for which an annual music licence from the Middlesex Quarter Sessions is required. That Court has recently resolved not to grant or renew the music licence for any building unless certain provisions, chiefly for the protection of the public against danger from panic or fire, are carried out therein. It has been estimated that these provisions cannot be complied with in Exeter Hall at a less expenditure than about 220*l.* Beyond this, an Act (the Metropolis Management and Building Acts Amendment Act, 1878) was passed last year, by which the Metropolitan Board of Works is empowered to make certain regulations for the structural alteration of buildings licensed for music. The directors have ascertained that the alterations which the Board of Works proposes to require in connection with Exeter Hall would necessitate an outlay which has been estimated at certainly not less than 4,000*l.*, and probably considerably more than that sum. In the face of these requirements, the directors have had under their serious consideration the question whether it is worth while retaining their music licence; but, on the other hand, giving it up would occasion a falling off in the receipts of the society to the extent of certainly 500*l.* a year, and possibly a much larger amount, and it would become very doubtful whether a dividend would in future be earned to the extent of even 1 per cent. The directors have had this question more forcibly pressed upon them from the fact that the Sacred Harmonic Society, their principal musical tenants, whose payments during the past year amounted, including the rent of offices held by them, to the sum of 552*l.* 17*s.* 11*d.*, have recently given notice of their intention to terminate their present tenancies of the hall. Reverting to the regulations authorised by the Act of Parliament above alluded to, the directors cannot lose sight of the fact that it is not impossible that these regulations, which at present affect licensed places only, may be extended by the Legislature to all public buildings, and therefore the surrender of the music licence now may not be a protection against serious outlay in the future. It is further to be observed that the hall is less used by the religious societies than is generally supposed. The crowds which used to resort to religious meetings have very much diminished of late years, and it is found that the large hall is too large for such purposes, while the minor hall is not large enough, and, consequently, many of the religious societies resort to the Freemasons' Hall, Willis's Rooms, St. James's Hall, and the Memorial Hall. The Albert Hall has also taken away societies which formerly made use of this institution. Offers have been made to the directors for the purchase of the building at sums of about 25,000*l.*, for the purpose of converting the property either into a large hotel, or for stores or club chambers. Such a price would yield the proprietors not less than 45*l.* per share, or double the price offered to the shareholders by the syndicate of which Messrs. Morley, Williams, and Denny are the promoters. It was under the foregoing circumstances that the directors considered it to be their proper course to call together the proprietors, and submit for their consideration whether a sale of the building was not desirable. The directors wish particularly to call the attention of the shareholders to the effect of the acquisition by the above-mentioned syndicate of any considerable number of shares on the future of the institution. According to the deed of regulation of the society, the dissolution of the institution must be sanctioned by three-fourths of the votes of the proprietors present at two successive general meetings. If the syndicate purchase one-fourth of the shares held by shareholders they will be able to control all proceedings with reference to the dissolution of this institution. The directors wish to take the feeling of the proprietors generally on this subject, and will be glad if they will communicate with their secretary, Mr. W. J. Mitton, No. 2, Gray's-inn-square, London.—Exeter Hall, July 23."

Messrs. Chatto and Windus have added to their well-known "Golden Library" Dr. W. C. Bennett's "Contributions to a Ballad History of England." A sketch of the life of the author appears in this month's *Biograph*.

A new dramatic story, entitled "Psyche," by Dr. George Macdonald, will shortly be published.

It is reported that, previous to the publication of the "Life of the Rev. George Gilfillan," a volume of selections from his unpublished MSS. will be issued by Mr. Frank Henderson, to whom the preparation of Mr. Gilfillan's biography has been entrusted.

The *Tiflis Gazette* states that nineteen members of the sect of milk-drinking Sabbatarians, with their families, arrived at Tiflis on the 29th ult., under military escort, the adult males being in chains. The sectarians state that they were condemned by the Khazan Tribunal to deportation for settlement in the Trans-Caucasus on account of having sought to disseminate their doctrines,

Epitome of News.

The Queen remains at Osborne.

Lord Beaconsfield visited Her Majesty on Saturday, returning on Monday.

The annual whitebait dinner takes place this afternoon.

Parliament will be prorogued on Friday.

On Saturday a visit was paid to the splendid marine residence of Count Batthyany, Eaglehurst Castle, Isle of Wight, by the Prince and Princess of Wales and their two elder sons, the Duke and Duchess of Edinburgh, the Duke and Duchess of Connaught, His Imperial Highness the Archduke Caro Stephan of Austria, and His Serene Highness Prince Louis of Battenburg. The Prince of Wales's standard floated from the summit of the castle tower, while the imperial standard of Austria also occupied a prominent position. The royal visitors stayed upwards of two hours, the time being mostly spent in polo and other sports.

Marshal and Madame Canrobert visited Windsor Castle on Saturday, and after inspecting the State and private apartments of the palace and the Albert Memorial Chapel, accompanied by the Rev. Canon Anson, called at the Deanery, the residence of the Hon. and Very Rev. Gerald Wellesley, previous to their departure.

Laurent Marie Guerin, who is charged with threatening to kill M. Piétri, secretary to the late Prince Louis Napoleon, was again brought up on Friday before Mr. Newton, and, no further evidence being offered, the magistrate committed the prisoner for trial.

The Crown Prince of Sweden visited Mr. Gladstone at Hawarden Castle on Saturday afternoon. His Royal Highness, after a stay of two hours, left for Wynnstay.

The Rev. J. Y. Rooker, Vicar of Lower Gornal, a magistrate for the district, was on Friday shot by a man named James Hartland, who about two years since was sent to gaol by the Staffordshire magistrates, Mr. Rooker being on the bench at the time. Hartland threatened that he would murder Mr. Rooker or one of the other magistrates, but no notice was taken of the threat; and Hartland, since he came out of prison, has behaved himself with propriety, and has for some time acted as choirmaster at Mr. Rooker's church. Only on Thursday night last he was entertained with the choir at Mr. Rooker's residence. Yesterday morning Mr. Rooker met Hartland in a shop, and as he was leaving Hartland fired at him with a five-chambered revolver. Two of the bullets entered the back of his head, and upon turning round he received a third bullet, which entered the roof of his mouth. The doctors give little hope of his recovery. He is sixty-five years of age, and has been vicar of Lower Gornal for about thirty-two years. Hartland is in custody.

From a return just issued of the number of ships detained as unsafe from Jan. 1 to June 30, it appears that the total was 427. Of these 331 were detained by reason of alleged defects in hull, equipment, or machinery, and of this number only five on survey were found to have been improperly detained. Thirty-nine of the vessels were reported by the crews. The number of ships detained for overloading or improper loading was ninety-six, and they were all pronounced unsafe. Only one of them was reported by the crew.

On Saturday there was a large attendance of Home Rulers at the Crystal Palace, the attraction being a convention of delegates, which assembled under the presidency of Mr. Parnell, M.P., at twelve o'clock. The meeting, which was of a private character, was occupied with the business of receiving reports from the various delegates. This Convention was followed at seven o'clock by a public meeting. In the absence of Mr. Shaw, M.P., Mr. O'Shaughnessy was called to the chair. It was resolved to use the Irish vote at the next general election for Irish purposes only.

At the Royal Observatory, Greenwich, last week, the mean temperature was 59.5, and 3.2 below the average in the corresponding week of twenty years. The mean was below the average on each day of the week.

At a conference of members of Trade Societies connected with the Home and Colonial sugar industry held yesterday at the Memorial Hall, Farringdon-street, strong opinions were expressed in opposition to the bounty system, and resolutions were passed with the view of securing its abolition.

It is stated that, at the next Consistory, Monsignor Jacobini, Monsignor Meglia, Monsignor Cattanei, and Monsignor Sanguigni, the present Papal Nuncios at Vienna, Paris, Madrid, and Lisbon, will be created cardinals. After his elevation to the Sacred College, Monsignor Jacobini will remain at Vienna, in compliance with the wish of the Emperor, but changes will be made in the other posts, Monsignor Czasky proceeding as Nuncio to Paris, Monsignor Bianchi to Madrid, Monsignor Alvisi to Lisbon, and Monsignor Roncetti to Munich.

A Constantinople telegram states that in consequence of the protests of England and France, the ex-Khedive has abandoned his intention of returning to Egypt.

The *Civilisation*, a Legitimist organ, states this evening that it has ascertained from a perfectly reliable source that a meeting of Legitimists will shortly be held in a foreign town, at which the Comte de Chambord will preside.

The Pope has issued an encyclical on the teaching of philosophy, which fills ten columns of the *Osservatore Romano*. His Holiness holds that the greater part of the evils which afflict society in the present day are due to the inculcation of false philosophy, and says that philosophy, in order that it may attain its end, must be subject to faith. After a minute survey of the results of the philosophic inquiry of the fathers, he exhorts the bishops to adopt in their ecclesiastical schools the teaching of St. Thomas Aquinas.

The Indian papers publish the text of Lord Lytton's minute on the recent Afghan campaign. The *Bombay Gazette* says that the minute "has been generally found fault with throughout India on the score of the indiscriminate praise bestowed all round on everybody connected with the recent operations in Afghanistan. Considering the numerous, and some of them very gross, mistakes that were made, it is regarded as a little too much *couleur de rose*." All the leading princes and chiefs in India have, it is stated, sent congratulations to the Viceroy on the successful conclusion of the war, and a project is being talked of to hold a grand Indo-Afghan durbar at Delhi in the spring of next year in honour of the Ameer.

The Philadelphia correspondent of the *Times* sends the following:—The steamer Algeria landed at New York on Wednesday twenty-two families, numbering 102 persons, all cutlers from Sheffield, formerly employed by Mr. Benjamin Eyre. They have been brought out to work in the Frary Cutlery Factory, Bridgeport, Connecticut, where they now are in comfortable quarters. Five hundred more cutlers are expected to come out in the autumn from Sheffield and also from Germany for these works.

A telegram announces the death, from dysentery, on the 28th of June, of Mr. Keith Johnston, the African explorer, at a point 130 miles in the interior, on his mission to the head of Lake Nyassa, in connection with the African Exploration Fund.

In returning from the funeral of his sister, the Infanta Maria, the carriage in which the King of Spain was being driven was upset, and his arm was dislocated. It was medically cared for at once, however, and the injury is declared to be comparatively trifling; but Madrid was a good deal excited on hearing the news; for the young King has had many griefs to bear.

The London correspondent of the *Manchester Guardian* says:—It was rumoured some time ago that Lord Dufferin would be appointed to succeed Sir A. H. Layard at Constantinople. All doubt on this subject was removed by his appointment to St. Petersburg. It is now said that this post was only given to him in order that he might make himself thoroughly personally cognisant of the views and aims of the Russian Foreign Office in relation to the Ottoman Empire, and that he will proceed before the next session of Parliament to take up his residence in Pera. This appointment would be understood to signify that the English Government has made up its mind to have an end of shilly-shallying at the Porte, and to insist upon the speedy execution of those reforms which alone can save the Turkish power and England's interests in the East of Europe and the west of Asia.

The Emperors of Germany and Austria met on Saturday at Gastein. The Hungarian papers, in their articles on the meeting, express anything but satisfaction with the intimate relations between Austro-Hungary and Germany. They accuse Prince Bismarck of having inspired Count Andrassy's Eastern policy. The *Pester Lloyd* says:—"We cannot base our policy on the presumption of the stability of Prince Bismarck's foreign policy. We therefore must cultivate a good understanding with England and France, who are the representatives of Conservative principles in the East.

A terrible fire broke out on Friday evening at Serajevo, or Bosna Serai, the capital of Bosnia, by which a great part of the city has been destroyed. The whole of the commercial quarter—the centre of the capital, including the splendid Servian church, the Catholic church, and a large number of houses, lies in ruins. The cause of the disaster has not yet been determined, but is attributed to an explosion of spirits. The fire commenced on Friday evening at five o'clock, and was not subdued till after it had raged thirty-six hours. Most of the houses are built of wood, and therefore offered no resistance to the devouring element. All the efforts of the garrison to arrest the progress of the conflagration were unavailing, as the river Miliaca, traversing the town, and the fountains in the principal streets were almost dried up. The town, too, being unprovided with pumps, the soldiers had great difficulty in localising the fire. Up to the present nine soldiers who have received injuries in their efforts to subdue the flames have been taken to the hospital, while two, it is said, have died. The Governor-General, the Duke of Wurtemburg, bravely assisted by his secretary, the Marquis of Bacquehem, and all the officers and officials, personally directed the labourers to extinguish the fire. The loss inflicted is very great. About 1,000 houses and 800 stores have been burnt down, more than 20,000 of the inhabitants being rendered homeless. The disaster is mostly confined to the Catholics, the Orthodox Servians, and the Jews, the fire sparing the Mahomedan quarters. The Roman Catholic Church and the Prussian Consulate are burnt down. The Servian church, the English Orphanage, and the English Consulate are untouched. Large firms in the town estimate the damage to exceed 100,000,000 florins, but this is regarded as an exaggeration. The homeless inhabitants are encamped in the squares and gardens of

the town. By order of the Duke of Wurtemburg a relief committee has been organised, composed of the civil and military officials, and the common councillors. The duties of the committee will be to provide temporary shelter and food for the destitute, and also to organise subscriptions on their behalf. The Emperor has forwarded to the committee a donation of 10 000 florins to relieve immediate and pressing wants. The relief organisation is already in full working order.

Miscellaneous.

UNIVERSITY OF LONDON.—FIRST B.A. EXAMINATION.—Mr. John Stewart, of University School, Hastings, informs us that George William Bater, whose name appeared in the pass list (first division) published last week, went direct from that school to the examination, and that the words "private study" should not have appeared after his name.

THE HOME FOR FRIENDLESS GIRLS AT DEPTFORD.—The trial of Miss Addiscott on a charge of causing the death of a girl named Kate Smith in the Home for Friendless Girls at Deptford, by neglect and ill-treatment, was resumed and concluded at the Central Criminal Court on Friday. Witnesses for the defence stated that food in large quantities was purchased for the Home, and that the prisoner did everything she could for the children under her care as far as her means would allow. Medical evidence was also shown that death was caused in the case of the child under investigation by scrofulous disease. The jury returned a verdict of "Not guilty," but added a rider expressing an opinion that great abuses might arise through such Homes not being under supervision. It was intimated that other indictments might be proceeded with against the prisoner. She was admitted to bail.

MINISTERS AT THE MANSION HOUSE.—The Earl of Beaconsfield and most of Her Majesty's Ministers were present on Wednesday evening, at a banquet given by the Lord Mayor in their honour at the Mansion House. In responding to the toast of "Her Majesty's Ministers," the Prime Minister referred with satisfaction to the fact that the Treaty of Berlin, which had been described as impracticable, had been carried fully into effect, and that there was not now a Russian soldier in the dominions of the Sultan. Alluding to the Zulu war, he hoped that in a short time we should hear of a satisfactory settlement of every question connected with our dominions in Southern Africa. He spoke at some length of the commercial and agricultural depression, and criticising a statement made by Lord Hartington, contrasted the English system of agriculture with the peasant proprietorship applauded by theoretical philosophers. Apologising for what he called his lecture on this subject, he said he might not have an opportunity for a long time of again addressing his countrymen, and he concluded by expressing the gratitude of the Ministry for the patriotic support they had received from the City. Lord Salisbury, the Chancellor of the Exchequer, and the First Lord of the Admiralty were among the other speakers.

MILITARY DRILL IN BOARD SCHOOLS.—At the meeting of the Board School for London on Wednesday last, Mr. Lucraft presented a memorial from the Workmen's Education Council against the public inspection and review of the children in Board Schools, and urging the Board not to sanction any further efforts to inculcate a military spirit in the rising generation. Mr. Lucraft referred to the memorial of the Society of Arts, presented to the Board in 1875, urging it to adopt military drill in the schools, and argued that the society was in that matter but the tool of military authorities, who were very anxious to secure a larger number of boys for the army. He hoped the Board would not lend itself to that scheme. Gymnastics had been proved to be more conducive to physical development than military drill, and he objected to the proposed resumption of public inspection and review as calculated to foster a military spirit in the boys. The Rev. G. M. Murphy seconded the motion, which was also supported by Dr. Gladstone, but opposed by Mr. J. A. Picton and the Rev. Mark Wilks, who, while agreeing with some of Mr. Lucraft's arguments and disclaiming any desire to foster militaryism, thought that drill had an advantage over gymnastic exercises. On a division the motion was supported by eleven, and opposed by thirteen members of the Board, and was consequently lost.

MR. HOLLOWAY'S COLLEGE FOR WOMEN.—About three years ago attention was drawn to a proposal by Mr. Holloway, of Tittenhurst, Sunninghill, Berks, to expend a considerable amount of money in the erection of a college for the higher education of women. Since that time Mr. Holloway has purchased about ninety-five acres of land at Egham, near Virginia Water, known as the Mount Lee Estate, and has vested the same in trustees. Before deciding upon the form of the building, Mr. Holloway and his architect, Mr. W. H. Crossland, visited the principal collegiate institutions in Europe, and during the past year the plans and specifications have been completed, and a contract has been signed for the building of the college within four years, the contract price being upwards of 250,000*l*, exclusive of fittings and furniture. The style is to be that known as French renaissance, and will be carried out in Portland stone and red brick. The proposed constitution of the college, to be embodied in a trust deed, will, among other things, set forth that the college is founded by the desire and counsel of the founder's wife, now deceased, and its object is to afford the best education suitable for women of the middle and upper middle classes, and it is intended to be mainly self-supporting. It is the founder's desire that power by Act of Parliament, Royal Charter, or otherwise, should be eventually sought to enable the college to confer degrees after due examination; and that until such power is obtained the students shall qualify themselves to pass the women's examination of the London University, or any examination of a similar or higher character which may be open to women at any of the existing Universities of the United Kingdom. It is intended to provide twenty founder's scholarships of the value of 40*l*. each, tenable for not more than two years in the college. No professor will be required to submit to any test concerning his or her religious opinion, and denominational theology is not to be taught.

Gleanings.

A negro was put upon the stand as a witness, and the judge inquired if he understood the nature of an oath.—"For certing, boss," said the citizen, "if I swears to a lie, I must stick to him!"

An English nobleman, who is in the habit of speaking to soldiers in an affable manner, was much amused lately when a Guardsman said to him, in a hearty and genial way, "I like you, my lord. There's nothing of the gentleman about you!"

Magistrate: "You are charged with having emptied a basin of water over the plaintiff." Irishwoman: "Shure, your honour, ye must forgive me—in the dark I took the gentleman for my husband!"

An African lion hunter contributes the following:—"How to catch lions. The desert is composed of sand and lions. Take a sieve and sift the desert; the lions will remain. These you place in a bag which you carry for the purpose."

A gentleman not extremely given to piety was dismayed by being asked to say grace at a strange table. To refuse and explain would be embarrassing; to comply would be equally so. He chose the latter, and started off briskly enough with "Oh Lord, bless this table"——. Just here, being unused to the business, he nearly broke down, but, by a gigantic effort, pulled through with "World without end. Yours respectfully, amen."—*Chicago Tribune.*

"THE WRETCHED SEASON."—The *Times* states that not less than a million sterling was withdrawn from the Bank of England last week, by persons who keep private accounts there, for holiday purposes.

ASSYRIAN EXPLORATIONS.—It is stated in the *Manchester Guardian* that the trustees of the British Museum have succeeded in obtaining a successor to Mr. Hormuzd Rassam in the work of Assyrian exploration. Lieutenant Kitchener, R.E., whose name has for many years been closely connected with the work of the Palestine Exploration Fund, has accepted the post, and will, as soon as official duties permit, start for Mosul. Lieutenant Kitchener has only just returned from Cyprus, where he had been sent to arrange for the ordnance survey of that island. The explorations on the site of Carchemish and in Northern Mesopotamia have been entrusted to the charge of Mr. Henderson, the British Consul at Aleppo. The British Museum has also obtained a firman for explorations in Armenia and the district of Lake Van, but no arrangements for working the same have as yet been made.

THE LARGEST TREE IN THE WORLD.—There is at present on exhibition in New York a section of an immense tree which has been brought from California. The *New York Herald* says:—"This wonderful specimen of Nature's handiwork was discovered in 1874. It was growing in a grove near Tule River, Tulare county, California, about seventy-five miles from Visalia. Its top had been broken off, probably at some remote period, and when discovered it was still 240ft. high. The body of the tree where it was broken was 12ft. in diameter, and had two limbs measuring respectively 9ft. and 10ft. in diameter. The trunk measured below 111 feet. This ancient monarch of the forest is called "Old Moses," after a mountain near which it stood. It is supposed to be 4,840 years old, and it is the largest tree that has ever been discovered. The section on exhibition is 75ft. in circumference, and 25ft. across. It is capable of holding 150 people in its interior. The interior, as it is now fitted up, is arranged like a drawing-room. A carpet has been laid down; there is a piano, sofa, tables and chairs, with scenes from California hung around, and people move about quite freely."

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s 9d. per bottle.

Births, Marriages, and Deaths.

MARRIAGES.

ADAMS–JENNINGS.—August 2, at Offord Road Congregational Chapel, by the Rev. J. M. Hannay Valentine, Francis, fifth son of the late John Henry Adams, C.E., to Ursula, second daughter of the late George Jennings.

HODGSON—WILLIAMS.—Aug. 6, at the Congregational Church, Salisbury, by the Revs. F. S. Williams (uncle of the bride), Professor Scott, B.A., L.L.B., and W. Clarkson, B.A., James M. Hodgson, M.A., B.D., Manchester, to Emily Agnes, eldest daughter of Charles Williams, Moorland House, Salisbury.

ELVY—NASH.—August 7, at the Congregational Church, Highgate, Thomas William, son of T. Elvy, to Jane, eldest daughter of T. R. Nash.

DEATHS.

KNIGHT.—August 4, at Farnham, Surrey, Elizabeth, widow of Charles Knight, Esq., of Runweek House, in the 75th year of her age. Friends will kindly accept this intimation.

GRAHAM.—August 1, from apoplexy, whilst bathing at Cape May, New Jersey, U.S., the Rev. John Graham, of Brighton (late of Sydney, N.S.W.), aged 57 years. Australian papers, please copy. Friends will kindly accept this as the only intimation.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

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Advertisements.

THE PERPETUAL INVESTMENT BUILDING SOCIETY.

The Twenty-eighth Annual Meeting of the Perpetual Investment Building Society was held last Wednesday evening, at the City Terminus Hotel, Cannon Street, when the accounts, duly audited, together with the report, were laid before the members, and the directors and auditors, required by the rules to be appointed for the ensuing year, were re-elected. George Scott Freeman, Esq., occupied the chair. The twenty-eighth annual report was then read, in which the directors expressed much satisfaction in reporting that, notwithstanding the severe commercial depression which had characterised the past year, the capital of the society had increased over £15,000, the whole of which had been profitably invested in advances upon approved securities. 4,241 new shares had been issued during the year. The sum of £34,645 had been received for the purchase of realised shares, upon which the interest had been paid half-yearly after the rate of 4 per cent. per annum to members upon shares withdrawn. The sum of £25,825 had also been repaid to members upon shares withdrawn. The sum of £22,143 4s. 5d. had been received upon subscription shares during the year. The amount received on deposit during the past year had been £19,360 2s. 1d., whilst the amount withdrawn had been £15,691 12s. 11d. The interest paid on deposits had been 3½ per cent. upon the minimum monthly balances, the principal being withdrawable at seven days' or one month's notice. The facilities given by the society for the withdrawal of moneys at short notice, and the liberal interest paid, had led to a still greater increase of business in this department. The sum of £76,014 19s. 7d. had been advanced during the year upon the mortgage of freehold and leasehold securities, this sum being much larger than the advances of any previous year. Three pairs of semi-detached villas have been erected under the new system of house purchase in Crystal Palace-road, Dulwich, and have been sold at cost price to gentlemen who are mostly in occupation of the same; and of the two detached villas built in Lordship-lane one has been sold. Houses have also been erected during the year, under the new system, at Beckenham, Finchley, and Sidcup, and members are now residing in the houses thus built. The

directors are prepared to offer every facility for the erection of well-built houses for occupation of members, whether on the freehold estates of this society, or elsewhere, and would commend the advantages of this department to gentlemen desirous of living in their own residences. The books, vouchers, and securities have been periodically examined by the auditors, and certified to by them as correct. The directors confidently rely upon the co-operation of the members in the introduction of new business to the society. The CHAIRMAN, in moving the adoption of the report, referred to the large amount of business done, the past receipts for the twenty-eight years amounting to £3,307,468, while £1,051,031 had been advanced upon house property in London and the provinces. He then referred to the facilities given by the society for the withdrawal of investments and the safety of the society's transactions; the ruling principle being the security of the members, and that very much business had been refused in the past rather than that any should be entertained which was of a doubtful character. The report having been unanimously adopted, the retiring directors were re-elected. Mr. H. G. Rogers, in reply, thanked the members for their expression of confidence; he remarked that the dividends were received with as much regularity as from the Bank of England. Mr. Geo. Robertson also returned his thanks to the members for his re-election, and said that he would do his utmost at all times to further the interests of the society. The retiring auditor, Mr. W. E. Beal, having been re-elected, he, in acknowledging the vote, stated that if the work of the society was doubled, the same care would be taken in the accounts as in the past. Votes of thanks to the directors, auditors, secretary, and staff, were then passed.

The Secretary, in acknowledging the vote, observed that during the whole twenty-eight years the arbitrators had never been called upon to consider a case of dispute—a good proof, he considered, that the management gave general satisfaction. He (the Secretary) then referred to the facilities afforded by the society for the withdrawal of deposits—that the directors had agreed for any sum not exceeding £100 to be withdrawn at three days' notice; from £100 to £250 fourteen days' notice; above £250 one month; and that in all cases interest would be allowed upon the monthly minimum balance after the rate of three and a-half per cent. Deposits to any amount could be invested or withdrawn, thus adapting this department to meet the wants of those who did not keep ordinary banking accounts. He also referred to the satisfactory character of the advance department, and dwelt upon the special advantages of the new system to those gentlemen who desired to live in their own residences.

A vote of thanks to the Chairman, moved by Mr. W. H. Groser, seconded by Mr. Room, terminated the proceedings.

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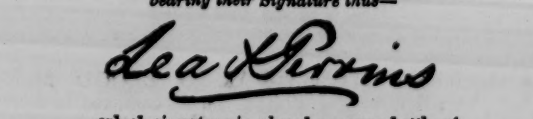

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